# INTERNATIONAL JOURNAL of Religious Education

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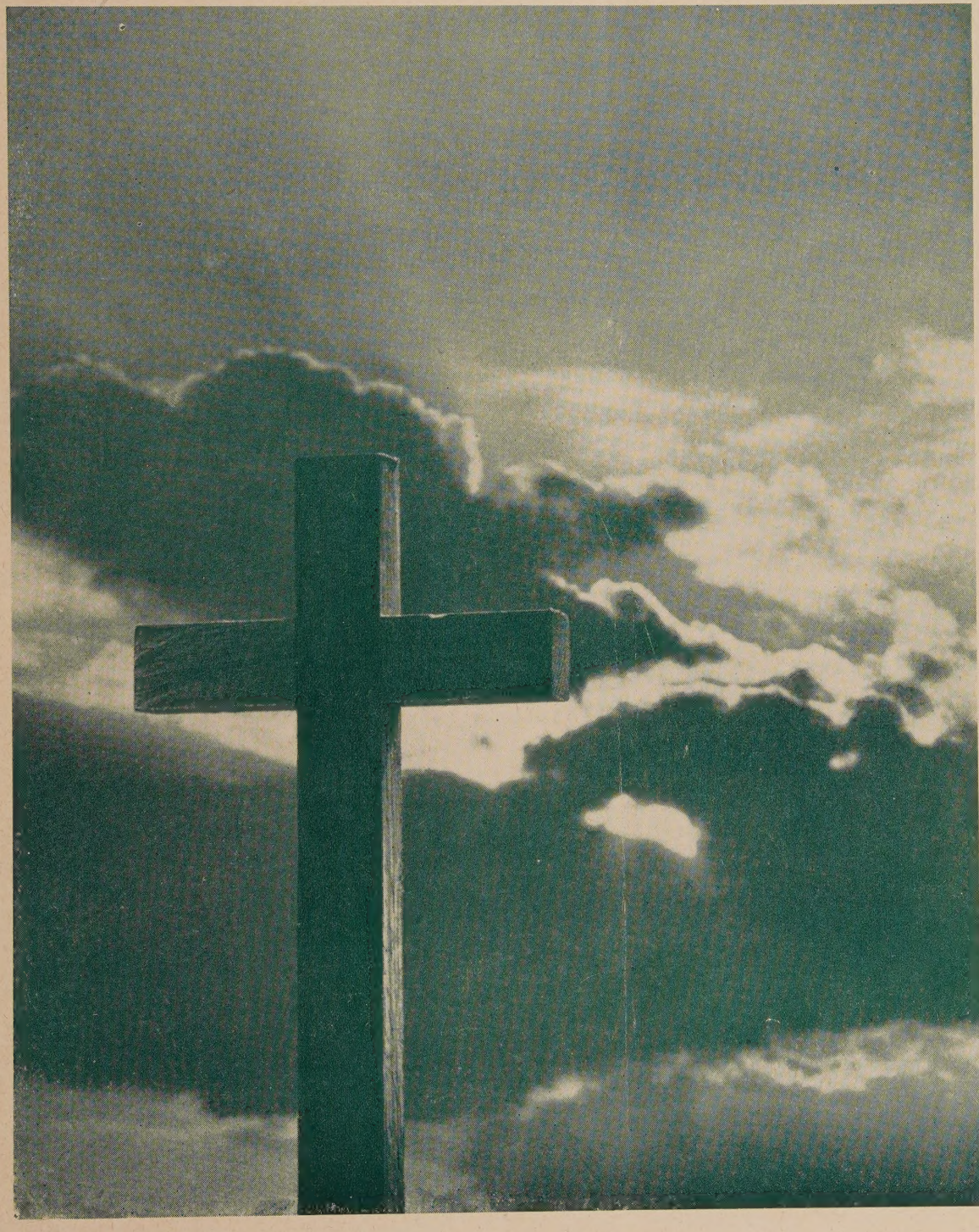

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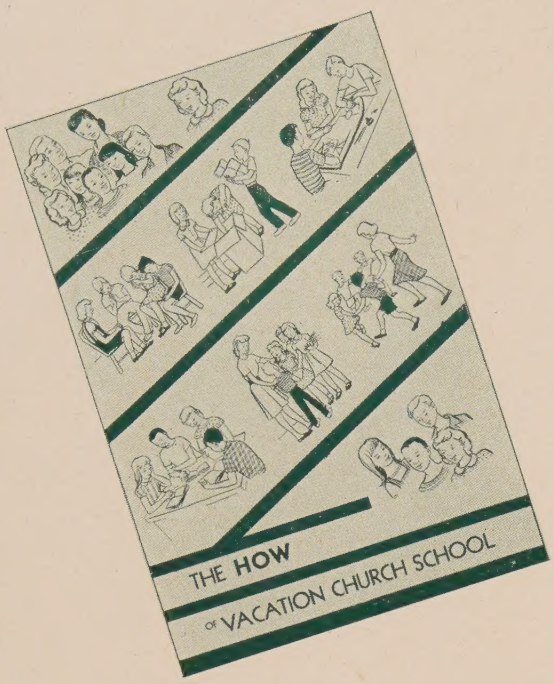


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# International Journal of Religious Education

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**Cover Picture**

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**Editorials, News and Comment**

Why and How to Go to the Convention ..... 15
Annual Meeting of the International Council ..... 35
What's Happening ..... 35
Camping Cuts Deep ..... 40
Sampling the Lay Mind ..... 40

**Articles of General Interest**

His Majesty the Individual, *Roy L. Smith* ..... 3
Creative Activity in the Church School
Making the Exhibit the Climax, *Eleanor Morrison* ..... 4
Children Create with Words, *Olaf Hanson* ..... 5
Is Creative Activity Enough? *Dorothy Tilden Spoerl* ..... 7
After Joining the Church—What? *T. T. Swearingen* ..... 9
Observing Religion at Home
In Jewish Homes, *Rabbi Ahron Opher* ..... 11
In Protestant Homes, *Mrs. James D. Wyker* ..... 13
Will Your Junior Highs Go to Camp? *Elizabeth Brown* ..... 16
What Every Superintendent Should Know About the Adult Department, *Oliver B. Gordon* ..... 18
Reaching the Forgotten Ones, *Stanley B. Hyde* ..... 19
Vacation Church School Work Sheet ..... 21

**Other Features**

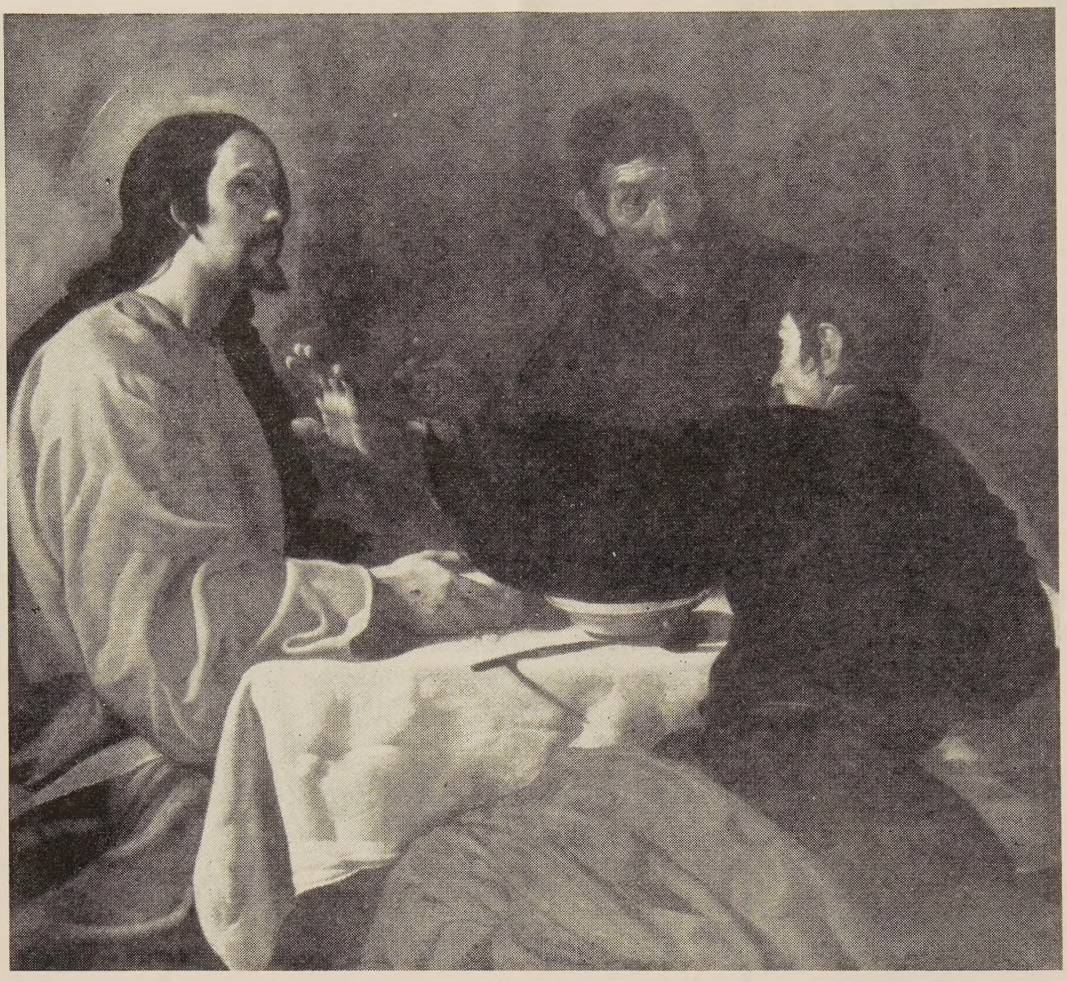
Emmaus, *Edith Lovejoy Pierce* ..... 2
I Love the Reverent Quietness, *Martha Bayly Shannon* ..... 14
With the New Books ..... 32
Current Feature Films ..... 38
Films for Church Use ..... 39

## WORSHIP RESOURCES FOR MAY

PRIMARY DEPARTMENT, *Frances M. Hill* (THEME: *Home and Family Life*) .. 22
JUNIOR DEPARTMENT, *Grace M. Smeltzer* (THEME: *Jesus Calls Us to Adventure*) ..... 24
INTERMEDIATE DEPARTMENT, *Frances Nall* (THEME: *In Appreciation of Others*) ..... 26
SENIOR AND YOUNG PEOPLE'S DEPARTMENTS, *Henrietta Thompson* (THEME: *We Have Been Entrusted*) 28

STORIES AND TALKS
How a House Grew into a Home .... 22
Families Are Fun ..... 23
Timothy Learns the Way ..... 24
Hull House ..... 25
The Widow's Gift ..... 25
Isabel Gets "A" ..... 26
Forgotten Mothers ..... 27
Are You . . .? Did You . . .? ..... 27
A Tree Grows in Palestine ..... 28
Song of the Earth ..... 28
Father and Mother messages ..... 29

POEMS, LITANIES AND PRAYERS
"All things praise thee" ..... 24
Creed ..... 24
"Teach me thy way" ..... 25
Mother of Lincoln ..... 26
"From homes of quiet peace" ..... 27
America First ..... 28
"Like that dear home" ..... 30
I Am Your Home ..... 29
"O God of all wisdom" ..... 31
"I believe in God" ..... 31
Stephan ..... 31



THE SUPPER AT EMMAUS BY DIEGO VELASQUE (SPANISH 1599-1660)
*Courtesy of The Metropolitan Museum of Art*
Poem published in THE CHURCHMAN, April 1, 1939

# *Emmaus*

By Edith Lovejoy Pierce

His eyes had altered since he'd looked on death
And the mysterious secret death disclosed.
His voice had changed after that last hard breath;
Its tones were in a different key transposed.
Nothing he spoke of made the two suspect
They walked with one they loved along the way,
But it was late, the supper table decked,
And they must urge the stranger in to stay.
Something about the way he held the bread
Made them remember someone's outstretched palm
That once poured healing on the nearly dead,
And on the raging sea spilled a great calm.
Sudden, amazed that such a joy could be,
They knew his hands, and saw that it was He.

# His majesty the individual

**By Roy L. Smith***

ONE OF THE BASIC DOCTRINES of Protestantism is its belief in the sanctity of the individual.

Among the first century Christians there were few distinctions. The followers of Jesus seem to have been recruited, for the most part, from the ranks of the inconspicuous and unknown. Occasionally a man of wealth and influence manifested a friendly interest in Jesus, as in the case of Simon, the Pharisee, and Nicodemus, the Sanhedrist. And Jesus invited at least one man of means—Matthew—to join him as a disciple. For the most part, however, the Christian movement originated among the plain people.

Great respect was shown for the members of the original band of disciples, and their opinions carried great weight throughout the church, though they were by no means final. Certainly, on no occasion, did the disciples undertake in any way to exercise dictatorial power. Very early in the history of the Church the leadership of the Jerusalem congregation passed out of the hands of the disciples, and into the hand of James, the brother of Jesus, who became a Christian after the Master's death.

It was the fixed belief of all Christians that God spoke directly to individuals, revealing his will and purposes. It was inevitable that such a belief would give rise to violent controversies, and in some instances to downright fraud, but even at so great a risk the Christians continued to hold to the doctrine in the confidence that it was true at least in notable cases.

No one seemed to be able to predict with certainty just to whom, and under what circumstances, God might speak in any particular circumstance. We know for example that the daughters of Phillip were widely recognized (and probably quoted) as reliable prophets of God. Many others, even less conspicuous, were heard with great respect inside the councils of the Church because their words gave evidence of the fact that they had been given wisdom by God himself. But the final judgments of God, as accepted by the early Church, were not official communications addressed by the Almighty to some individual who held an ecclesiastical office. Rather, they were the considered judgments of the entire Church, based on the cooperative minds of all believers, after all had expressed their opinions.

ACCORDING TO PROTESTANT BELIEF, each individual was born with certain God-given rights. These are not rights which any government, or any Church, can deny him. Rather, they are rights which every government and every religious institution must defend.

On the other hand, according to Protestant belief, no state has any rights which have not been conferred upon it by the individuals who live under the authority of that state. According to the constitution of the United States, for instance, the final authority which grants powers to the executive, the legislative, and the judicial branches of the government, derives from "We, the people."

We, the People, are an association of individuals. By corporate and reasoned action, we have conferred upon the State whatever powers it may exercise over us. And we have also reserved to ourselves the right to limit those powers whenever, in our judgment, such limitation becomes necessary.

Similarly, it is the fixed belief that the Church, as an organized institution, is answerable to individuals—to "We, the People."

It is our Protestant belief that, as Christians, we have a complete and perfect right to decide what form of church government we shall have. It is our privilege to choose our leaders, and to write our creeds. In the belief that God speaks to us, as individuals, we assume the right to judge doctrines, teachers, and institutions, in the light of the wisdom and enlightenment which God gives us in any given situation.

IT IS A FIXED BELIEF of Protestantism that the judgments of God are not given to men because they occupy office or enjoy authority, but because they have been found acceptable in the sight of God on the basis of character and conduct.

The history of religion lends impressive emphasis to Protestant belief at this very point. It was not the professional religionists, the priests, nor the "authorities" who gave to us the great truths we find in the Old Testament. Every one of the prophetical books—Amos, Hosea, Isaiah, Jeremiah, etc.—with a single exception (Nahum) was written by a layman. Even Jeremiah, the son of a priest and by inheritance an heir to the priestly privilege, abdicated the professional office and exercised his ministry as a layman.

Rather curiously, too, an investigation of the long list of religious reforms which have swept through the Christian Church from century to century reveals the fact that it is to laymen that we owe many of our most forward looking, and spiritually minded, progressions. God has chosen his leaders where he has found them, in working out his salvation for the world.

In any Protestant hymnal there will be found a large number of great hymns which have been given to the Church by lay-men and lay-women. As we sing them we never give a thought to whether they were produced by persons ordained to the ministry of the Gospel, or by persons altogether unauthorized to speak by any ecclesiastical authority. And we discover that the lovely lines of Fanny Crosby, for instance, are as spiritually potent and helpful as any lines written by a man upon whom the ordaining hands of the Church have been laid.

IT IS ONE OF THE BASIC BELIEFS of Protestantism that it lies within the right of every person to think about religious matters, and to reach a Godly judgment, without interference at the hands of ecclesiastical authorities. The Church, and its ordained leaders, may guide, instruct, and reprove, of course. But not to interfere between a man and God.

In all the creed of Protestantism, there is no more fundamental belief than this—that God respects the individual and deals with him directly and personally, inside the sacred confines of his own spirit.

* Editor, *The Christian Advocate*, Chicago, Illinois.

# Creative activity in the church school

**A group of articles on methods, values and dangers of creative activity as a technique of teaching in the church school**

PEOPLE *are like God in at least one respect—the ability to create. Traditionally most creative work has been done by individuals so talented that they could not be repressed. To develop latent creative ability among average people and to develop it in ways that will lead to a better understanding and love of God, is one of the tasks of effective religious education. The techniques of doing this, however, still have a long way to go, especially in church schools. These articles may throw some light on how it may be done, what it may mean to the persons involved, and the dangers which must be safeguarded.*

EDITORS

## Making the exhibit the climax

**By Eleanor Morrison***

*A number of progressive church schools have found teaching most effective if it calls for "making things" or "writing things" or "doing things" in connection with the study being carried on. Sometimes, however, parents and other church members have to be educated in the values of these procedures. One way to do this is through a good church school exhibit, such as the one described here.*

TEACHERS AND SUPERINTENDENTS often say: "We've done good work this quarter—I wish someone else could see the children's work"; or, "Look at what my children did. I wish some of the people who criticize us for letting the children run around, as they call it, could know how much they have really learned"; or "Our creative activities have given the children a sense of achievement through doing them, but I wish they might exhibit them in some way."

Many church schools have found that a Church School Exhibit each year at the end of the school year is an answer to these wishes. When church schools consistently use creative activities as a teaching method they always have a wealth of things to exhibit. These are things which have come as the children were learning, and are not rushed through at the last moment because "We must have something in the exhibit." Often these very schools are severely criticized for their use of creative activities, and an exhibit helps to acquaint the church membership at large with newer methods of teaching and the value of creative activities. It is all the more effective because the Exhibit is itself visual.

### What one church school exhibited

The church with which I am most familiar has had an exhibit for the past three years. Each department and other educational unit is given space to exhibit the most important things their members have been doing during the year. Last year's Exhibit was set up in the large assembly hall in the basement of the church, with long tables assigned to the various groups.

The beginners' department displayed some of the free hand drawings the children had done on several occasions, the snow friezes they made during a unit on God's provision for seasons, and some of the simple gifts the children had made for their parents while thinking together about giving.

During a part of the year the primary department had been absorbed in a mission unit on Africa, and they displayed their model village—African houses with thatched roofs, palm trees of crepe paper, flat-bottomed boats, water pitchers, and household equipment modeled from clay. They had also saved one scrapbook of the kind they sent to the children of Africa—a scrapbook describing American life, particularly American churches and church schools.

How and why we worship, and how people have worshipped down through the ages had been the theme of the third and fourth grades during most of the year. They were proud of their exhibit which began with rude stone altars, the first worship symbols, modeled out of clay. Then, as they had studied the worship of the Hebrew people, they had made a model of the Tabernacle, and several of the Ark of the Covenant. They displayed the best original psalms which some classes had made. In addition, they showed the murals of the Lord's Prayer, the stained glass windows made for their worship room, original illustrated prayers, and an offering service composed by one of the classes. The children fairly radiated as they explained the various parts of the Exhibit to the people visiting their tables.

The fifth and sixth graders had spent the year on a unit on Heroes of the Old Testament, and displayed some of the outcomes of their learning: etched glass lantern slides on outstanding Hebrew leaders, a box "movie" about Abraham, a diorama of the life of Joseph, a large illustrated map of the times of the early Old Testament, and a spatter printed altar cloth on the contributions of Moses to our religion.

The Story of the Christian Church had occupied the members of the intermediate department. This department, which had been rather wary of the use of creative activities as a teaching method, displayed the outcomes of their

*Mrs. Truman A. Morrison, wife of the pastor of the Plymouth Congregational Church, Maywood, Illinois; formerly Director of Religious Education, Bryn Mawr Community Church, Chicago, Illinois.

unit enthusiastically. There was a large wooden book with water color and crayon illustrations on the life of Martin Luther; Christian symbols carved out of wax by the eighth grade boys; a radio skit on the life of John Wesley; block prints on the life of John Knox—block prints which could be used as book plates by the children making them; a shadow puppet play about some of the leaders of the Reformation; and a history of their local church written in the style of a newspaper.

On one table curriculum materials were displayed, so that those visiting the Exhibit might examine them. Other tables held resources for family living, worship materials, new story books related to the curriculum material, and good books for children and young people.

One thing that attracted much attention was the projection of a motion picture showing the older junior children at work on some of their projects. This film was shown continuously throughout the Exhibit. The father of one of the children in the department, an amateur movie enthusiast, took the pictures with his 8 mm camera, and projected them for us. He took shots of the children as they worked, rather than having them pose. This made a permanent record of their activity, and an effective method of presenting the way the projects were carried out.

**The value of the Exhibit**

This church school had only the ordinary time most church schools have—an hour and ten minutes. It was not easy to use creative activities in such a cramped time schedule, yet the teachers testified that when they took two or more Sundays for each "lesson," rather than the traditional "lesson-a-Sunday," they were able to provide time for research, exploration, and planning which culminated in creative expressions of what the children discovered.

The Exhibit was a fruition, a climax of the work that had taken place during the year, and not an end in itself. Although perfection was not striven for if this went beyond the sense of completion which satisfied the children, indirectly the Exhibit stimulated good work and discouraged slip-shod work, for the children knew that if they did something significant it might be included in the exhibit from their department. It served the purpose of interpreting to the membership of the church the importance of the church school. And it displayed for the less imaginative teachers and the lay people some of the possibilities of teaching by using creative activities.

The almost universal comment of parents and church members at large was: "We didn't know so many fascinating things were happening in our church school"; or "My, how Sunday school has changed! You are still 'learning about the Bible,' but you do it in such an interesting and meaningful way!"

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# Children create with words

**By Olaf Hanson***

*Even before children can write, they can often dictate imaginative poetry and prose of spiritual quality. Here are examples of ways in which slightly older children, with right leadership, have written their own thoughts in their own words.*

CHILDREN CAN CREATE! When the right kind of experiences are given them, poems, stories and prayers are the result, some of them having authentic beauty. The insight that children show in expressing their own thoughts is sometimes quite wonderful. Often the writer has had a genuine worship experience by hearing or reading children's poetry or prayers.

In a certain class in weekday religious education nearly fifty fourth-grade children were sharing their experiences. The leader was attempting to help the children become aware of God in the universe and in nature. They had been talking about the greatness of the wonderful world, the ways of animals and plant life, experiences of life and death, and the feelings of joy and sadness and wonder which make us aware of a Power greater than ourselves. In expressing in words their feelings and thoughts about these experiences, the children gradually came to understand more about God and his world. Let us examine some of the writings of these nine-year-olds.

Some of the children described their experiences of wonder and awe. Virginia wrote:

I wonder why the earth is round,
And how a seed grows from the ground,
To become a flower graceful and tall,
I wonder so many things I cannot name them all.

I wonder how the trees can grow
And how the brook continues to flow
And why the moon is so very white
And just how do the stars twinkle in the night.

(Virginia Wallace)

Another Virginia caught the idea perhaps even better:

I wonder Who made the world so round
And Who made seeds sprout from the ground.
I wonder Who made the pretty flowers that grow,
And Who keeps them safe in ice and snow.
I wonder about the birds that sing,
I wonder about so many things.

(Virginia Keller)

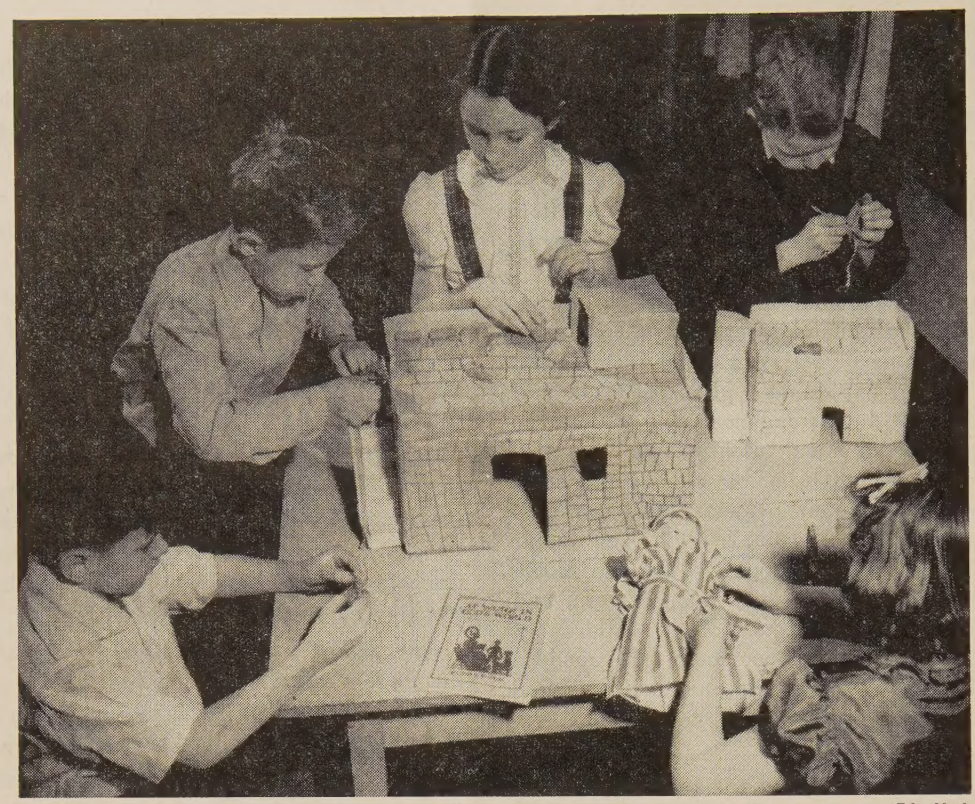
Richard prayed thus:

Let's all bow our heads today,
As we solemnly pray
Thanks for the light and dark
Thanks for the flowers that bloom in the park.
Thanks for the bees, the sky and trees.
Thanks for the lovely world we see.
And thanks for all of God's wonderful power.

(Richard Glasscock)

Another fourth grade group, while discovering what "the music of the spheres" really meant as written in the hymn, "This is My Father's World," wrote their own poem about music at the close of their session:

*Teacher in weekday church schools, Church Federation of Dayton and Montgomery County, Dayton, Ohio.



*Ed Clark*

**Children learn about Palestine—a country strange and unlike their own—by making villages and costuming dolls as well as by more conventional methods of study.**

The brook sings as it hits the rocks,
People sing songs of happiness.
The wind sings when it blows the leaves on the trees.
The birds chirp many tunes of cheer.
The crickets sing and we thank God for the music on the earth.

(Brown school—Fourth Grade)

Bruce, Peter and Alan wrote some thought provoking things:

At night, the mighty universe is like a field of yellow flowers, sprinkled throughout the giant sky. It brings wonders to the mind. The stars are so pretty I like to look at them. I wish they were nearer to me. We know they are God's wonders.

I wonder how the stars and planets burn constantly in space when there is no air.

Why when the world began and chameleons and lizards were as big as dinosaurs how could they be so little now?

Yes, children can use words creatively. But how do you get them to do it? The following are a few principles that might be recognized as imperative in a creative writing project:

1. Children must be given a variety of experience in the area being studied. They must have opportunities to study pictures, examine specimens, do research in books, discuss, take trips if possible, listen to experts as they reveal interesting facts.

2. The leader should have clear-cut purposes and visualize the probable outcomes of such an area of work.

3. After several weeks of working together, the leader may suggest that as a result of their study the boys and girls might like to record, in the form of a story, poem, prayer or litany, some of their experiences. The leader must be sensitive as to when the time is ripe for such activity. Some cues that will help her to know are: (a) When the fellowship of the class is on such a level that any suggestion will be promptly met with approval by all. (b) When everyone is eager to contribute orally in some way. (c) When someone may suggest singing a hymn or praying. (d) When even the most non-cooperative person has been compelled by the group spirit to listen for once!

4. The leader should make simple explanations about poetry, such as: Not all poetry rhymes; however, if you can make it rhyme while producing the thought of the poem, so much the better. The way prayer poems start—get suggestions from the children. The bane of children's existence is spelling; suggest that they raise their hands for help rather than disturbing their neighbors. Clear up details before the writing begins.

5. Finally, summarize briefly with the children's help some of the things which have been considered that might go into the poems. Indicate that in describing something wonderful one often tells how it looks, how it feels, how the color compares with other things of like color. In this summary I sometimes read something that another child has written previously. Tell the children that if their stories, poems, etc. are good, perhaps they can be used in worship services, but will not be so used without the children's consent.

Creative activity may be more important than we realize. It helps children to think, and to take account of their religious experiences in their thinking and planning. If this becomes habitual, they may grow to be adults who not only are able to think creatively but who are filled with the spirit of goodness as found in the life of Jesus and will thus be leaders who will help to make our world better.

# Is creative activity enough?

**By Dorothy Tilden Spoerl***

*Do people really learn by doing, or do they merely learn to do by doing? Dr. Spoerl raises some thoughtful questions that will help leaders to push their teaching beyond the activity to the real change they wish to see take place.*

SOME YEARS AGO my junior age pupils in a suburban church presented a puppet play of the story of "Joseph," culminating their study of his life. After the service I was listening to the delighted comments of the parents and church school children. It really *had* been delightful: the costumes were reasonably authentic, the total effect had been good, and the play was really their own. But suddenly as I listened to the comments I realized the source of my dissatisfaction throughout the total period of preparation. The children had created artistically, but there was no time left in the church school year to utilize any thought process which had accompanied the artistic creation. We had given the play and undoubtedly much had been released in the children by the process, but there was going to be no opportunity to crystallize the thought because church school was over for the year.

I began to look for the same thing in other classes I had a chance to visit. There was a junior high class: they had done some really lovely and artistic slides on the history of the church. But as the young people showed them to me, as a visitor, although they could tell glibly the meaning of each slide, they had caught no glimpse of the moving, onward, growing history the project was supposed to have vitalized. Both the teacher and the pupils had become ensnared in the creative activity and forgotten the deeper purpose which had originally activated its inclusion in the program.

### Has there been creative thinking?

Since then I have become quite convinced that creative activity has become almost a shibboleth in our church schools. Exhibits at conventions, summer conferences, and parents' nights testify to the interest and zeal the children have brought to their work. But the question remains: what has the creation been? An artistic end product, or the furtherance of the creative thought process of the child as related to religious education? This is the question which we must face as teachers, for unless the creative activity leads to some releasing of thought, some new ideation, some inspiration to the child to go forward with the subject matter *about which* he has devised an artistic production, the value is not what it might have been.

In reality the least creative thing in most of our church schools is the expression of religious thought. Even in some of the schools where many creative projects are used the thought of the children shows no improvement over the thought of children in prosaic and old fashioned schools. I do not believe that the two examples I have given are rare and isolated experiences, for so often we are satisfied with what we have achieved and do not take the necessary onward step.

In no sense let this be understood as a criticism of the creative activity as such. Far from that, for the creative activity is the necessary first step, with imagination sharpened, with the release of thought through the creative process, with the unimpeded expression of ideas which media other than words offer, our children are immeasurably helped by the various creative devices that we use in our church schools. The important point is simply this: once we have achieved something through the creative process let us then take the step which goes beyond and utilize that which has been released.

This is a very real problem for those of us who are concerned with vitalizing religious education. The more we consider the matter the more we must come to realize that often the course we have embarked on in order to *release* thought has really stifled it. The very activities we planned to heighten thought, to motivate it, to induce it, have instead sidetracked thought because the activities themselves have become so engrossing. This is not to say that invariably creative expression results in the stifling of thought; merely that far too often it does.

Consider for a moment the nature of the expression of personality through artistic work. It is an undeniable fact that psychologists and psychiatrists have found that they can learn more of a child's history by asking him to draw, to play with a group of toys, to take part in spontaneous dramatization, or tell what seems to him to be the story of a picture, than can ever be learned by questioning the child directly concerning his history. Any of us who have been alert in our teaching can give many instances where creative activities have given graphic evidence of misconceptions that might not otherwise have ever come to light. The classic story of this is the child in weekday school who drew the children of Israel walking between the two brick walls which were her interpretation of the "waters rolled back and made a wall on either side." Or we can give instances where the child's own insecurity and desires have shone out in compelling form through the roles they choose, or the words they use, or the pictures they produce. It is distinctly true that what the child thinks, what he thinks rightly or wrongly, consciously or unconsciously, will be reflected in what he has drawn, or acted, or projected. Why, then, has not the process of setting down his thoughts actually released them? Whatever the reason, we know with scientific certitude that it has not.

How are we going to use creative expression as a means to making the child *creatively articulate* about the things we want to help him to understand through our teaching in the church school? In a sense this must be the raising of a problem without the real answering of it. Before it can be really answered we need to know much more than is known today about the meaning and process of artistic production as it is related to the thought of the child. But in another sense raising the problem helps to answer it, for it makes us aware of two things which perhaps we had not thought of before:

*Jeffersonville, Vermont.

### The means, not the end

The first thing is that it makes us aware that the creative activity we are using is not to be judged by the end product of artistic creation. If we can become more critical of our teaching we can learn to ask ourselves each time not just, "Is this a good play?" or "Is this a picture which is artistic?" or "What new thoughts and ideas has the child expressed in this product which I had not noticed before?" For if we become critical in this sense we can take the further step and become aware that expressing an idea through an artistic medium does not mean the same thing as expressing it in words. Sometimes in our zeal for projects, for creativity, for progressive methods, we have forgotten that they are a means to an end and not an end in themselves. Sometimes in our modern schools we have almost seemed to be afraid of conversation, afraid of the asking and answering of questions, afraid of insistence on knowing whether the child is aware of what he has learned or not.

Perhaps a partial answer to the problem is a very simple one, at least it is something we can use as teachers until science has discovered more of the fundamental facts for us. And the simple possible answer is this: when the creative activity has been completed let us not just evaluate it in our minds, let us discuss it with the children. Point out the things it seems to us to have shown; ask the children to express what they think they have gained from it; raise questions as to the content of the material; discuss points that seem to be vague; debate issues that seem to be dubious. This is not a total answer, but even being aware of the fact that the creative process is not complete until the thought released has been expressed by the child himself will be a very helpful thing in our teaching.

There are a few simple things that we can do as teachers which may help. They are only tools, they will not assure the end for which we are working. We need to plan our lessons more carefully, but less definitely. If a partial completion of the mural has released thought the important thing to do is to discuss the thought that has been released until the child is articulate about it. It is totally unimportant whether the mural is ever completed or not, as long as it has served its purpose so far as the children are concerned. I have heard public school teachers complain bitterly about the projects that had to be completed so that the elementary supervisor could exhibit them, the completion of which took the time that might have gone into making the teaching the project released real to the children. If we are alert to what children are expressing, instead of to how they are expressing it, we may find that conversation here and now is going to accomplish what the completion of the work underway could never accomplish. It may be a difficult thing for some of us to learn, but it is a very important thing.

### Not perfection but thought

Secondly we need to re-evaluate the results of our teaching. I shudder to think of the number of conferences I have conducted demanding that the church school teacher keep her children up at least to the standard of the public school in their drawing, their writing, their dramatization. We have come far too often to compare the finished product of religious education with the finished product of secular

Intermediate display a mural made in vacation church school.

education, and to think that if the same standard is reached the result is the same. Just because the thoughts we are trying to release in church school are so much less concrete, so much less definite, there will often be *apparent* artistic deterioration in the finished product. Let us judge our artistic creations in the church school by the amount of articulate verbalization of religious ideas which the child is able to make after he has finished the artistic thing he was creating; if he is able to express the idea in his own words we can be sure he made it a part of himself. The activity again is only a means to an end, and what we must learn to utilize is the thought that has been released by the activity. By itself no activity is important in the church school; we are NOT teaching art, or dramatics, or literary composition. But how often we forget this simple fact.

And lastly we need to remember that the artistic or creative activity, be it drawing, painting, sculpture, aesthetic dancing, or dramatic production, in religious education is the starting point rather than the culmination of our teaching. Once the play has been given, the drawing made, the aesthetic dance worked out, then the child having put into creative experience his thoughts, *may* be ready for the articulation of his experience. But how often having achieved what we have thoughtlessly come to consider the greatest good we have stopped there, exhibited the finished product, and said, "See, I have made this old story, this cultural truth, meaningful to the child." And in a sense we are right: it has become meaningful to the child, *but he does not yet know what that meaning is.* It is only if we will take the additional step and teach before, during, and *after* encouraging the child to creative activity, that the child may be able to express in words the creative thought which we have unconsciously released.

Having made the verbal expression of the thought possible for the child, it then becomes the role of the teacher to appraise and judge the results of the teaching. When this has been done it can be more easily carried over into attitudes, and the teacher can more effectively deal with the child's motivation. Both of these in turn are basic for the final goal of making possible the release into action of the thought which the creative activity has really brought to the surface, but which would have remained more often unconscious. This release into action is, after all, the real end for which we are striving in religious education.

# After joining the church — what?

**By T. T. Swearingen**

AS A MINISTER you have been receiving new Christians into your church during the Easter season. You may have just completed your Pastor's Class. Throughout the year every minister faces the problem of Christian nurture for beginning Christians and wonders how each one may be helped to achieve an adequate understanding of his Christian faith and its significance for his life.

This article describes how one minister attempted, over a period of several years, to deal with this area of need and find some answer to the question—After joining the church—what? It is written as a personal experience, without apologies, since that is the only kind of experience that I have ever had. It is intended to be a simple report of an experiment in a field where a great need exists and where little expert assistance is available. This presentation describes an interview method given from one side of the interview, as though you were listening to one part of a telephone conversation. Added to this is the effort to interpret what is being attempted without actually reporting the responses of the counselee which constitute a vital part of this type of creative conversation.

This experiment grew out of a conviction that most persons begin what should be a very creative adventure, namely Christian living, with a very inadequate understanding of what being a Christian means. Most ministers, it is feared, have found all too many persons who identify the Christian religion with church membership; who substitute the means of religion for its goals; and who consider conversion as an arrival or destination rather than the beginning of a journey.

### Personal interview approach

It was out of just such experience that I decided to hold personal interviews with each new Christian following their formal induction into church membership. Special pre-Easter and post-Easter training classes for new members were continued primarily for juniors and junior high school pupils. The personal interview included all ages beginning with about fifteen years.

It is one thing to decide to do something and another thing to determine just how to do it. A flood of questions immediately arose. How shall I start the interview, where hold it; what resources are available; how long shall the interview be; what basic concepts can be used upon which the years of Christian cultivation can depend? All of these and more had to be answered—or partially so. The suggested answers given here may help you to find better ones if a program of this kind appeals to you.

### Place and time of interviews

The place of the interview was in the study at the church, with a few exceptions where the individual's home was used. There was a special reason for holding the interview in the church building. It arose from the belief that Protestant Christians do not think of the church as a source of help in relationship to important life decisions. It was my hope that these interviews might begin to change that situation. If, I reasoned, these individuals can have one satisfactory experience in discussing life issues with their pastor, it may help them in later years when decisions are being made to think of the church as a source of help and guidance.

The interviews were never longer than one hour and fifteen minutes. The appointments were made to suit the convenience of the persons to be interviewed so that the conversation could be carried on with a minimum sense of time-pressure. The plan called for just one interview but opened the way for later conversations if desired.

### Interview method

Each interview was begun with a question. This enlistment of the counselee seemed to be an effective approach. The question asked in every case was the same, "What do you think being a Christian means?" Each counselee was urged, before the question was asked, to feel no sense of hurry in responding but to think about the question—not only as one being asked at the moment but as the *one* question which will keep recurring all through life. The answer to this question inevitably provides a broad base for helpful conversation concerning a vital, realistic interpretation of the Christian faith.

The method throughout the interview was that of discussion, beginning with the question raised above, followed by an interpretative outline of a basic philosophy. The interview in outline is as follows: (1) A basic concept of growth illustrated by (a) participation in Christian activity, (b) responsibility as a Christian witness and (c) philosophy for handling money; and (2) A point of reference for all decisions.

### A central purpose

As minister of these beginning Christians, I had one central purpose. It was to help them achieve a personal Christian standard against which to evaluate their thoughts and actions. It might be described as a starting block for the race of life or as a springboard from which to plunge into each life experience. The answer came in the form of two basic concepts. (1) The idea of personal Christian growth, and (2) A basic point of reference for each life decision. If, I thought, our beginning Christians can be led to accept these fundamental insights they will have a spiritual handle to grasp in any life situation.

The idea of growth seemed appropriate because it suggests something fundamental, liberating, flexible, dynamic, current, vigorous and creative. It substitutes action for passivity, re-formation for adaptation, intiative for inertia and creativity for receptivity. Christianity represents a journey, not an arrival—a journey that is as long as one's life and as broad as all of one's relationships.

The "point of reference" idea brings "others" into the Christian process. Being a Christian cannot be achieved in "splendid isolation." It must be achieved as each person functions in the group, his family, school, church, vocation, citizenship, community—every human contact, and relationship. One's attitude toward people thus becomes an important factor in the cultivation of Christian character.

If, I mused, this vision can become real our church will be re-born. New members will be saved from becoming slaves of tradition, mere imitators of the past, believers but not doers; acquainted with the letter of the law but

strangers to its spirit. To be captured by such a creative notion of the Christian faith will forever make it as current as the challenge of each new day for the infusion of life with the spirit and purpose of God.

The presentation of these two ideas is outlined here in the general form of the interview itself. It will be recognized that at many points the counselee came into the conversation by question or comment.

### 1. Personal growth—a basic concept

The interview was directed, in its early stages, to the significance of the idea of personal growth as a means of interpreting the responsibility of each Christian. It was pointed out that many church members seem to think of religion as something static or complete. Having been received into church membership it is either assumed, or they act as though, nothing further is required. All too many substitute the means and tools of religion for its ends or goals. To restrict religion, for instance, to church attendance, Bible reading, prayer, or financial support is to equate the methods of spiritual cultivation with the reality of religion itself.

Each counselee was faced with this false view of Christian commitment. It was made clear that such a view did not eliminate reading the Bible or going to church but invested both with a purpose greater than the act of reading or church attendance as such. "If personal Christian growth is your purpose then you must read the Bible. How else can you discover the insights of Jesus, feel his spirit and be challenged by his purposes? You must also go to church, not to prove that you are religious but because you need every resource possible to achieve this Christian goal which you have set for yourself."

To illustrate the implications of this idea of growth three activity areas were used: (1) Participation in Christian activity; (2) Responsibility as a Christian witness; and (3) A philosophy for handling money.

(1) *Participation in Christian activity*

Each counselee was urged to accept some responsibility in the church or community. He was asked to fill out a "talent blank" for this purpose. This was a simple form adapted from a youth summer conference talent sheet, on which could be listed his abilities and interests. A large percent of the persons interviewed were immediately assigned to some activity such as departmental helpers, choir members, church school receptionist, Girl Scout aids, etc. This acceptance of responsibility was urged not only as a service to others but also as a means of growth.

(2) *Responsibility as a Christian witness*

The power of the first century Church depended in no small measure upon the fact that every Christian was a witness. "Here is an obligation and a privilege for you," I would say to the new member. "I would urge you to try to help some one decide to become a Christian during the next twelve months. The reason for suggesting this relates not only to the multitudes who should become Christians but likewise to your own Christian development. Two things are important if you are to influence your friends toward Christian commitment. The meaning of the Christian faith must be clear in your mind, and the spirit and purpose of Christianity must be clearly discoverable in your life. To influence others you must keep your own religion up-to-date. It must be as current as your latest word or act. It sounds strange but there is no better way to keep your Christian faith than by giving it away."

(3) *A philosophy for handling money*

"As you begin the Christian life you must come to some kind of terms with your money. This involves the way you make it and the ways you use it. If you spend 40c a week for a movie and give 10c a week to the church your growth as a Christian is largely decided. On such a basis you will be saying in effect that it is more important to support the movie industry (and I'm not objecting to it) than to support the Kingdom of God.

"People give money for two reasons. One is to support something—the church, the Red Cross, the Community Chest, etc. Another, and *equally* important reason is that they do not want to be the kind of persons they would inevitably become if they kept everything for themselves. No person who thinks primarily of himself has a ghost of a chance of growing as a Christian. He can be a church member, but not a Christian. No man can afford not to share with others if he expects to achieve any significant measure of Christlikeness."

### 2. A point of reference for all decisions

These interviews were built around the twin ideas of *personal Christian growth* and *a point of reference for all decisions.* By this latter is meant the supreme importance of every human being. This seems to be the heart of Jesus' teaching. It is the most important single idea for use as a standard for Christian living. If I am a child of God then I should act like one. Here is a clear charter for Christian growth. If every person is a child of God then he should be treated as such. To accept the first is to spend one's life in a creative adventure of discovering, daily, new ways to apply the insights and spirit of Jesus to our personal and group life. To accept the second is to provide oneself with a sound test for every experience and relationship. Christianity thus includes personal living within every human relationship—the family, the church, the school, vocational associations, community contacts and responsibility and by indirect means the state, nation and the world.

To keep this divine worth of persons at the "front of one's mind" constantly will serve as a lever which releases thoughtfulness, courtesy and helpfulness in every contact. It will help us to substitute love for hatred, confidence for suspicion, assistance for exploitation, and kind words for harsh ones. Every decision will raise the question, "What will this do to people?" Every situation and condition, slums, poverty, war, wages, housing, tariffs, rents, segregation, prejudice, greed, etc., will be tested by this measuring stick—what does it do to people?

### A final word

Christian living is as simple and as difficult as this—to act like a child of God and to treat others as his children. Jesus said two things are important. They were not to attend church and read the Bible. They were not to pray daily and contribute a tithe to the church. These were not unimportant to him, but they were means to a greater end. The two things of greatest moment were to love God and also our fellowmen.

It would seem that most churches might well add to their program of Christian nurture some way by which beginning Christians may find a sound basis upon which to interpret their Christian lives, and by which to test all of their thoughts and actions.

# Observing religion at home

**Judaism has survived because its religion is extended over the whole of life. Protestant parents have much to learn from the elaborate religious rituals observed in Jewish homes. What should their Protestant parallels be?**

*Herbert S. Sonnenfeld*

**Chanukah, the Feast of Maccabees (known also as the Festival of Lights), is celebrated in the home by lighting the candles of the Menorah of each of the eight days of the festival.**

## In Jewish homes

**By Rabbi Ahron Opher***

JEWISH RELIGIOUS LIFE is not confined to the Synagogue nor limited to marked occasions of the religious calendar. The Psalmist's maxim "I have set the Lord before me always" is taken in Jewish religion quite literally. Judaism extended religious practice into a multitude of family observances and home rituals.

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### Everyday religious observances

The Jewish home is permeated by a religious atmosphere, evidenced by a variety of ceremonial objects and institutions. In compliance with the Biblical passage "Thou shalt write them upon the doorposts of thy house and upon thy gates," a small tube or case called "Mezuzah" is attached to the doorposts of Jewish homes, containing a parchment scroll bearing the inscription of two Biblical selections, Deuteronomy 6:4-9 and Deuteronomy 11:13-20. The object of the Mezuzah is to remind Jews of the need of sanctifying the home by means of religious teachings.

Among the numerous ceremonial objects in the Jewish home are the nine-branch candelabra used during the Feast of Light, candlesticks used on the Sabbath and holy days and a special memorial lamp which is lit on the occasions of mourning. An ornamented goblet for ritual wine used on the Sabbath and holy days, a fragrance box used at the ritual of closing the Sabbath day and one

or more charity boxes in which the family deposits regular contributions are a few of the religious objects found in the Jewish home.

Common worship is only one phase of the observance of the Sabbath, the holy days and the daily religious life of the Jew. From his rising in the morning till his return to bed, the Jew is required to acknowledge God's sovereignty, beneficence and guidance in all walks of life. This acknowledgment is demonstrated through a variety of private prayers and family rituals. Tradition established some one hundred daily benedictions for all occasions of personal, family and social activity.

Upon opening his eyes in the morning, the Jew recites a prayer of thanks for regaining conscious life. The cleansing of the body in the morning and the washing of hands before all meals is regarded as a religious act, accompanied by special benedictions. Grace is recited at the beginning and at the conclusion of all meals and special blessings are recited over new fruits of the season. The religious obligations incumbent upon women govern, in the main, conduct in the home. They include personal purity and sex hygiene and supervision over the dietary laws.

The dietary laws set up a whole code of sanitary measures and culinary observances which mark the home life of the observant Jew. They require the thorough cleansing of meats and forbid the eating of meat from animals other than those which have cloven hooves and chew their cud, forbid the eating of sea animals save those which have scales and fins, and prohibit the mixing of meat and dairy products. Special foods are associated with various holy days. The Bible enjoins the eating of unleavened bread during the Passover Festival as a reminder of the bread of affliction eaten by our ancestors in the Egyptian bondage. Later tradition assigned certain dishes and pastry to other festivals.

### Observances for holy days

The Sabbath and holy days are ushered in by the lighting of candles at home, over which a special prayer is offered by the mother. The Sabbath among Jews is a day of joy, and the ceremonial institutions marking it are all expressive of its joyous character. Friday evening is an occasion of family gatherings. After Synagogue services, the children gather around the father and he, placing his hands upon their heads, invokes a blessing upon them. Then he recites Proverbs 31 in praise of the virtues of the mother. The sanctification of the Sabbath is then recited over a goblet of wine, which is passed to each member of the family for a sip. Then he offers the benediction over the two loaves of special Sabbath bread, called Chalah, and the meal is served. After supper follows "the grace after meals" and hymns of praise, known as "Zemirath," sung by the entire family.

Much of the same family service takes place on the eves of holy days. The holy day marked by elaborate home institutions is Passover. The home is prepared for the observance of the festive week long in advance. When the house has been thoroughly cleansed and dressed up, the father of the family, accompanied by the other members, on the eve preceding Passover, makes a ceremonial search of the home and removes all leaven and other forbidden articles. The Passover eve meal, known as "Seder," takes place after Synagogue services and is characterized by the recitation of the story of the Exodus, the chanting of many traditional hymns and the serving of an elaborate meal including unleavened bread and bitter herbs. The "Seder" is rich with numerous rituals symbolic of the theme of Passover.

A feast observed in the home by an unusually interesting institution is the Feast of Tabernacles, celebrated in commemoration of the wandering of Israel in the wilderness. Booths are erected for this festival in yards or on roofs of Jewish homes, covered with twigs and leaves and decorated with fruits and vegetables. During the week of this festival all meals are held in the booths and are accompanied with special family rituals.

Chanukah, the Feast of the Maccabees, is celebrated in the home by lighting candles on each of the eight days of the festival, accompanied by the singing of the traditional hymns of the festival and the presentation of gifts to the children.

Purim, the Feast of Esther, is celebrated by the reading of the book of Esther in the home before the entire family and the interchange of presents between different families. The poor are especially remembered with a goodly portion on this occasion. On the eve of the festival the table in many homes is laden with sweets and gifts for visitors who, disguised as the characters in the Book of Esther, go from home to home and dramatize the Biblical story.

During Pentecost, the Festival of Weeks, Jewish homes are decorated with greens and flowers and the family spends the eve of the festival reading a digest of the "Written and Oral Law," to celebrate the dual significance of the festival, the harvest season and the acceptance of the Commandments on Sinai.

Other holy days and festivals also have, in addition to synagogue observance, many home rituals and institutions. On occasions of joy as well as in time of sorrow, Jewish tradition prescribes many home observances. The rite of circumcision, performed on male children on the eighth day after their birth, is marked by a festive religious service held either in the home or in the hospital. If the son is the mother's first born child, a ritual known as "the Redemption of the Son" is conducted in the home on the 30th day after the child's birth, signifying the parent's awareness that the child is only a trust with them and that they are duty bound to raise him in accordance with the teachings of their faith.

The confirmation rite of boys at the age of thirteen and the marriage ceremony, though largely synagogue rituals, are followed by special celebrations in the home.

This is true also of occasions of mourning. At the death of a member of the family, a seven day period of mourning, known as "Shiva," is observed by the next of kin, during which religious services are conducted in the home morning and evening. A memorial lamp is kept burning during the first month of mourning and on the anniversaries of the death. A special prayer is offered by the family on these occasions.

The Jews survived two thousand years of abnormal life and retained a creative spiritual vitality, despite the lack of organic, cohesive forces of state and government, because they extended their religion over the whole of life. Thus Judaism has evolved a multitude of religious practices and ceremonials in the home and around the family circle, designed to make its adherents aware of the presence of God in all areas of life.

# In Protestant homes

**By Mrs. James D. Wyker***

THERE IS A GENUINE REVIVAL of interest in the home as the basic institution for teaching religion. There has been in recent years too much emphasis on the church school as the teacher of religion, and many parents have gladly turned over this function to the church. The church school, even in its very beginning, did not intend to take this responsibility. It is supplementary to what the home should be doing. In the close-knit family life of yesterday, the home was the primary teacher. Today, with the church, the public school and other character-building agencies assuming some part of the child's development, the home is *still* the primary teacher!

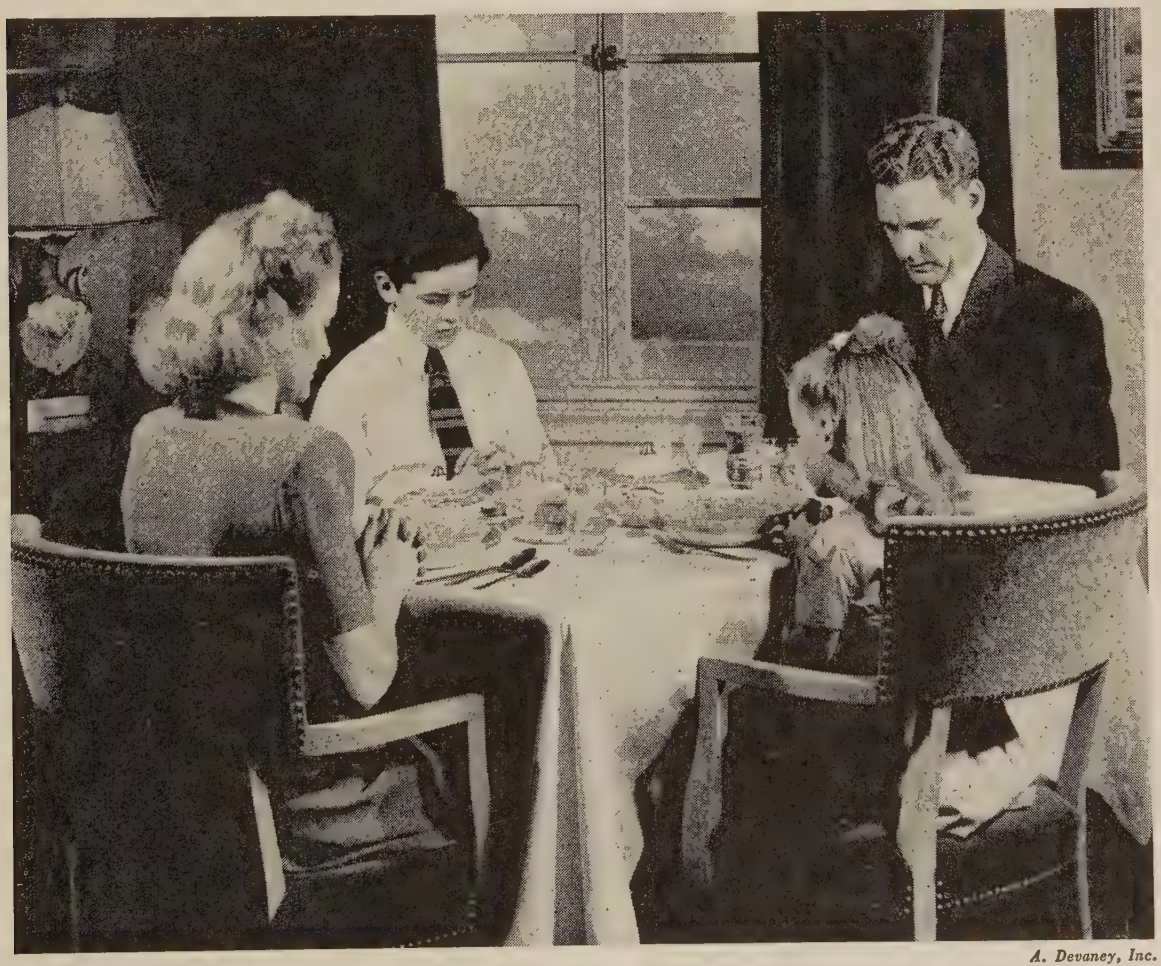
We grant that in many Protestant homes, the parents make no effort to teach religion as a vital part of the child's experience and growth, and that some even resort to the negative approach. There seem to be, however, at least two patterns used by Protestant homes where parents are honestly trying to use religion as a part of the total life experience of their children.

*Huntsville, Ohio.

### Specific religious training

The first is the more prevalent one, where specific religious training is done, and where printed aids are generally used. Not being too sure of themselves as teachers or of their ability in developing a unit of their own, some parents at meal time use such daily devotional materials as *The Upper Room, Today, The Hearthstone,* etc. These usually supply a daily thought, suggested Bible readings, and even a prayer to be read. One parent recently said, "I use the devotional booklet because it supplies the prayer. I just cannot pray before others." Other parents use the printed material as a suggestion from which they lead the family in discussion and then pray, or have the different members of the family group share in the prayer experience.

A young Protestant father has described his family's worship experience. This is at breakfast, since he works away from home during the day and is often absent from the evening meal. These parents want their children to be grateful for food in a world of hunger. As soon as they are seated for breakfast, they all clasp hands (even the baby in the high chair) and the father says briefly, "Thank you, Heavenly Father, for food." The father explained that they can hold the attention of the baby for only an instant, so the clasped hands, bowed heads, and brief prayer include the baby. One morning they sat down together, clasped hands and the baby quickly lisped, "Dank you, dank you, dank you"—and they let that be their prayer for the day!



*A. Devaney, Inc.*

**Grace before meals is very important in a world that knows so much of hunger and in a nation where food is so abundant.**

This young father went on to explain that over the breakfast nook is a small alcove and here they put certain pictures or symbols and as they eat, the older children (now in grade school) discuss them. Their discussion often ends in prayer. The father once made a worship center and out of old Christmas cards created a stained-glass window with a cross in the center. They talked about that, also. Later, one Sunday, the primary Sunday school teacher of the son in this family took her class into the church sanctuary on a tour as they studied a unit on the church. The little boy exclaimed, as he saw the stained-glass windows, "Why, they are like our worship center—even the cross!"

There are some Protestant families whose only worship experience together is the grace before meals. This is a very important beginning in a world that knows so much of hunger and in a nation where food is so abundant. Dr. Robert E. Speer once told about a little boy who lived in a home where always his parents expressed their gratitude for food before they ate. One day he was having lunch (without his parents) in a home where they never had grace at table. He watched them silently as they sat down and started passing the food around. Then, being a boy, he said what was on his mind: "You know, your home isn't like our home. We always give thanks and then eat, but here—well, you're like my dog, Rover, you just eat."

In some localities where members of families work on different "shifts" and the entire family is never together at meal time, some mothers have put a table in a corner of the living room and on it have placed printed worship aids—a devotional book, the Bible, poetry. By the table they placed a comfortable chair and a lamp. They testify that members of their family groups will drop down and use it—consistently.

Whether our people are in mansions, small apartments, or GI temporary housing units—the church has a responsibility for stimulating parents to see that religion is a vital part of the home experience.

### Informal religious training

There is another method used in Protestant homes—where parents believe that Christian character is developed by the *atmosphere* and the general administration of the home. They do not necessarily neglect the Bible readings or daily prayer in the more routine form, but they believe that religion is "caught" as well as "taught." One parent expressed it this way: "My father was very strict. Daily we sat and listened while he read long portions of Scripture and while he prayed long prayers. It was compulsory. He was also a dictator in family affairs. He was never understanding and tolerant. He was always *right*. I want my children to feel the presence of God in the general atmosphere of our home life."

I heard recently of a mother who watches for opportunities to make God *real* to her children. One day she and her little daughter were in the yard together. The child exclaimed over the beauty of the apple blossoms. "Yes," said the mother, "Who but God could make apples out of flowers?"

A Jewish teacher said to a group of mothers last spring, "Do not believe that your son keeps his *worst* self from you. He keeps his *best* self." Then he went on to explain how difficult it is for most of us to express our *deepest* feelings. Sometimes when we are pushed to express some religious conviction, we will say, "I know what I believe but just can't *say* it."

He went on to ask us: "What is it you talk about at meal times? Do you try to steer the conversation so that you talk before the children as naturally about some of your own deep convictions as you do about world affairs, village gossip, the plumbing, your clubs?" He even asked, "How many of you talk with your husbands about some of your Christian convictions? If children never hear their parents talking about these things, can they believe that they are very important to them?"

There is one Protestant family where neither the father nor mother fits too well into routine and ritual. Yet religion is an important factor in their home experience. They do not always pray together *daily* except that always before they eat someone expresses gratitude to the Heavenly Father for food. Usually it is the father, sometimes the mother. Often they bow their heads in silence and each prays his own. Sometimes they sing a prayer together. Often when there are guests, they join hands and sing "Blest Be the Tie" or "The Doxology." During Lent and Holy Week, they use, as a family, the Federal Council of Churches' daily meditations. For some weeks, they used the youth booklet *Power*. At another time, they read together Goodspeed's *The Story of the Bible* and as they concluded the history of each Bible book they then read the book from the Bible.

This family testifies to the importance of the use of conversation as its members *work* together. The care of the garden furnishes many opportunities for "shared conversational experience." The mother also remembers those times when as she has been cooking and baking, the daughter ironing or pressing clothes, or as they washed dishes together, many confidences were shared.

Teaching goes on daily in the home—whether for good or ill—and religion is "caught" as well as "taught." Upon the home rests the urgent responsibility for Christian nurture and training.

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# I Love the Reverent Quietness

**By Martha Bayly Shannon**

**I love the reverent quietness**
**Before the worship service, when**
**No sound is heard;—at first the press**
**Of slowly moving feet and then**
**That ceases, too, and all is still.**
**I seem to welcome God and know**
**He truly waits—and ever will—**
**His gracious blessings to bestow.**

**I love the sweetness of the hush**
**Before the call to worship, when**
**The organ, too, is still;—the rush**
**Of daily task is gone and then**
**I seem to wait to hear God speak**
**And not to lift my prayer alone**
**To tell Him what I plan and seek,**
**But gratefully His presense own.**

# Why and how to go

## To the International Sunday School Convention

### Des Moines, Iowa, July 23-27, 1947

ONE OF THE CONVENTION committee members met a friend on a busy street.

Said the friend, "What about this Convention at Des Moines? Is there any reason for my being there?"

Two reasons were given, and then spoke the friend, "Well, I hadn't intended to go, but now I know I can't afford to miss it."

**Why should you go?**

Possibly some of you *Journal* readers have been a little undecided about attending the International Sunday School Convention at Des Moines this July. If you have, here are twelve reasons for going! Why not check with your pencil the reasons that appeal to you, and then pass the list on to some friends.

———1. I need the inspiration that comes from such a gathering of Christian lay workers in the Sunday school.

———2. I need the spiritual power that comes from worship, discussion, Bible study shared with thousands of others doing similar work in Sunday schools across this continent.

———3. I need to feel anew the challenge of the Gospel to help me face the great moral and spiritual issues of the day, which I will find in the addresses each evening.

———4. I need to see how I can be a better teacher and leader in the light of the world message of Christ. The Convention will widen my horizons.

———5. I want to know what my denomination is planning as ways to increase attendance and emphasize evangelism through Christian teaching this next year. The afternoon denominational meetings will give me this information.

———6. I can hear more outstanding speakers at the Convention than I ordinarily hear in several years. Especially I am interested in hearing: (check which) ——— Roy L. Smith; ———Paul Hoh; ———Grace Sloan Overton; ———Thomas Clark; ———Mrs. Harper Sibley; ———Ernest Trice Thompson; ———Charles Turck; Mordecai Johnson; ———A. G. Wehrli; ———Reuben H. Mueller; ———E. C. Farnham; ———Harold E. Stassen; ———Roy G. Ross; leaders from ———India, ———China, ———Korea.

———7. My soul needs the lift provided by the great closing worship consecration service.

———8. I'd like to be a part of an enterprise that brings together such a representative group of lay leaders concerned with making the teaching of Christ effective.

———9. I am attracted by the extensive exhibits which will be at Des Moines because, even in a wealthy church, it would not be possible to bring together so many materials in so many fields as will be at Des Moines.

———10. I ought not to miss a program that is being planned by my denomination, in cooperation with 39 other denominations and 195 state, city and provincial councils.

———11. I wish to help in dramatizing the Sunday school and Christian education to the world.

———12. I shall be glad to add my strength to that of others in the United States, in Canada and in the world in following the theme of the Convention, "Live Christ—Teach Christ".

**How finance the trip?**

Here are the major ways of financing the trip:

1. Many persons are paying the whole cost themselves. Possibly the Convention will be worth more than those other things for which they had expected to spend money.

2. Some county and city councils of religious education are sharing the expenses of delegates they appoint.

---

International Council of Religious Education
203 North Wabash Avenue, Chicago 1, Illinois

Here is my registration for the International Sunday School Convention.

Mr., Mrs., Dr., Rev., Miss_____

Street address_____

City_____ State_____

Denomination (full name)_____

Name of local church_____

Positions you hold in local church_____

Business occupation_____

Position in the business_____

Business address_____

I am enclosing ☐ $2.00 advance registration ☐ $5.00 total registration.

3. Some Sunday schools are sending their superintendents.

4. Some local churches are appropriating money to aid in sending delegates.

5. Some denominational organizations are paying part of the expenses of delegates.

6. Some people no longer active in Christian education are extending their service by paying the expenses of someone else who is active.

7. Some persons are going together in a car and thus sharing the cost of transportation, and living together in a hotel room, thus sharing living expenses.

**Means of transportation**

You have several choices:

1. There are the trains. Special trains will run from Chicago, New York, Los Angeles, Seattle, and possibly other points. Ask your ticket agent, your city, county or state council, or your regional or national denominational leaders for information.

2. There are the buses. The big buses run almost everywhere these days, and possibly you can save money by using them. Ask your bus company for information. Some communities, such as Evansville, Indiana, are chartering buses for the trip.

3. There is the automobile. Four or five people can come together and save expenses.

4. And, there are still bicycles. Seriously, wouldn't a caravan of bicycles to Des Moines be great fun?

**Register now**

On the preceding page is a blank for your registration; send it in *now* to insure yourself a place in the Des Moines Coliseum. Registration fee is $5.00. If desired, $2.00 may be paid now and the balance by June 1.

# Will your junior highs go to camp?

***Adult leaders should help them prepare for camp and preserve its values***

**By Elizabeth Brown***

"I WISH we could have something back home like our vesper services up here at camp." Five pairs of eyes critically viewed the twig Ned had been whittling for the "L" in "SILENCE" as he slipped it into place. A committee of campers under the big oak were working eagerly to finish a rustic sign which was to mark the beginning of a "silence trail" to vesper place.

They had started out to put the whole verse on the sign, but Mr. Rickman, the counselor—"Rickie" they called him—had helped them figure on the time involved and they reluctantly had cut it down to the words "Let all the earth keep silence." The rest of the verse would be read anyway, they agreed, in the use of the litany which the worship committee had worked out for the dedication, day after tomorrow.

"We have services in our junior high fellowship a lot like the ones we have up here," put in Alice.

"Yeah? who plans 'em?" asked Bill. "We never get to do a thing except listen, listen, listen—the same old thing every Sunday morning!"

"We have a worship committee. They meet every Sunday afternoon with the leaders and others taking part, to make plans for several weeks ahead. The council helps, too." Alice waved her paint brush enthusiastically, "Miss Hedrick is our worship counselor and she's just wonderful!"

"Hey! look out for that brown stain running down your arm," interrupted Ned. "Did you say you meet Sunday afternoons?"

"We have meetings like committee and council meetings Saturday afternoon," put in Ned. "Then we have recreation—games and songs—something like we have here at camp. It's fun."

"We have a choir, too," Alice went on proudly, "We practice Sunday afternoon and once a month we sing for church service."

"In our church there is just a handful our age," complained Ann, "not enough to do anything and no place to meet either. All we have is a class on Sunday morning and a church service twice a month."

"Numbers need not make so much difference," suggested Mr. Rickman. "You can do lots of things in small groups you can't always do in larger ones. And usually you can find a place to meet—a corner which you can fix up for yourselves, the out-of-doors, somebody's home. The important thing is to have a grown person for a leader. Have you talked with your pastor about a counselor? Maybe your church school teacher would help?"

The conversation continued as the group worked on. There were ideas and fellowship grew. Up by the lodge another group tried their hands at arranging newly cut cat-tails in an earthern jar. The worship committee worked on plans for the dedication service. Members of the march-of-time committee divided responsibility between scanning the daily papers for important news items and interviewing campers and staff members for happenings around camp to include in their daily report to the assembly. The health committee worked on a new poster to be put up by the dining room door, "Stop! Have You Washed Your Hands?" And the council battled with the scheduling for sufficient packing time and camp cleaning time on the closing day. Every camper and staff member was at work on

*Youth Department, Board of Education, The Methodist Church, Nashville, Tennessee.

something for the good of the camp community.

**What is a junior-high camp like?**

For every teen-age boy and girl summertime is camping time. This summer thousands of junior highs will gather for church camps all over the country known in various denominations as "Pioneer," "Intermediate," "Christian Adventure," or "Junior High" camps. These boys and girls will come eagerly, expectantly, for a week or more to one of the greatest Christian adventures of their whole lives. Will some of the boys and girls of *your* church be in one of these camps?

This is an important matter for the consideration of adult workers, pastors and parents, as plans are made for attendance of older youth and adults in various conferences, institutes and schools. Camp is an opportunity for life enrichment for junior high boys and girls.

In order to help prepare boys and girls for camp and to help conserve values in their own lives and in the lives of the group, it is necessary for adult leaders to have an understanding of the camp, its purposes and program. What is a junior high church camp like? Why does it appeal to early teen-age boys and girls? How is it related to the year-round program of the church school?

A typical camp for junior-highs is held in a rustic out-of-doors situation providing beauty of surroundings, organized camping facilities and a Christian adult leadership. Campers live in cabins or tents with an adult counselor responsible for each small group. A rich and varied program includes worship, recreation, study, service, world friendship, camp craft, and nature lore. Although many of these camps last only a week, there is a trend in the direction of a longer period; many now extend over a period of ten days to two weeks.

**Relation to church school**

The limitation of a short-term camp are recognized; yet even a week in camp affords more hours under the church's direction than the average church school provides during a year.

Camp supplements the on-going program of the church school. It is not a cure-all for ailments which may root in a lack of adequate leadership in the local church. The main responsibility for guidance of boys and girls in Christian growth still rests with the home and the year-round program of the church and home. Camp is not a substitute for either. It is a plus element.

Unique opportunities for Christian education which the camp affords are: (1) life enrichment and awareness of God as Creator through experiences in the out-of-doors; (2) an experience in group living in the camp community which makes real the ideal of "Christian community"; (3) a brief period away from home and parents in a Christian environment conducive to the achievement of self-reliance and a sense of responsibility; (4) association in a happy, informal setting with boys and girls and with adult leaders of other churches and communities and sometimes with persons of other faiths, races or nationalities,—a situation which encourages, tests and enriches friendships.

In a good camp the Christian way of living together is made real. There is learning by doing. Christian growth is the natural outcome. For some camp becomes a time of decision for Christ and the church.

Camps vary widely in leadership, program and physical facilities. In some situations where typical camp sites are not available a conference or institute type of program is held. It is important that parents as well as pastors and intermediate workers know about the leadership, site and program.

Perhaps parents may meet with adult workers as well as campers to work out plans. Here are some things to consider: (1) location; (2) transportation arrangements (if cars are needed they should be provided by parents, with campers chipping in on expense); (3) objectives and nature of program; (4) staff personnel; (5) physical facilities; (6) health and safety regulations, including waterfront, requirements for physical examination, provision for insurance; (6) what to bring and what *not* to bring. (Note: "Boxes from home" head the list of causes of camper illness!)

The local church leaders as well as the parents, should keep in touch with the camper while he is away. Mail time is an important time in the camp day. Letters are important in giving campers a sense of security while away from home. They may be ever so short, but should be frequent and cheerful. Avoid reminding Johnny that Fido is simply pining away for his return.

**Preserving values of camp**

Campers react very differently to camping experiences. Some will be exuberant; others inarticulate and reserved. Boys and girls of this age often talk least of those things which are most meaningful to them. Some may have had only a superficial good time at camp. The program or leadership of a particular camp may have been below standard. The camp may have been overcrowded, with too little opportunity for individual counseling and guidance. These are problems for the pastor and adult leaders for subsequent years.

Provision should be made for sharing of their experiences with those in the home church. This usually may be done most effectively in their own group. In some situations parents may be invited for the occasion.

A report may take the form of an informal dramatization in which campers tell the boys and girls in the home church of their camp, introducing songs and games as well as reports on camp activities, and closing with a brief worship period.

There must be opportunities for new ideas and suggestions to be shared throughout the year in council and committee meetings. Newly acquired skills are to be utilized and fresh ideas encouraged. When a party is being planned, those who have been to camp may have some new ideas about games and songs or about party plans. When the world friendship unit occurs in the church school materials, some may have suggestions out of experiences at camp. Likewise suggestions may come gradually as to ways of improving the worship experiences of the group, including making more attractive the place of worship.

If true values are to be conserved, adult leaders will need to be on the alert the year around. Boys and girls who have made specific commitments involving individual conduct or responsibilities will need the understanding and encouragement of their adult leaders and parents. For those who have made a decision for Christ there should be further guidance in the meaning of Christian living and training for churchmanship, with provision for joining the church of their choice.

## What every superintendent should know —

# About the adult department

**By Oliver B. Gordon***

MOST CHURCHES carry on more adult education than they realize. All the activities of adults in carrying on the program of the church are in more or less degree educational. However, they are so divided and unrelated that it is difficult to see the over-all picture. There are women's guilds, missionary societies, mothers' clubs, business and professional women's clubs, men's fellowships, church boards and committees, Bible classes, young adult and young married couple's groups, parents' classes, leadership courses, and so on, in infinite variety, according to the pattern in the local church. Some are in a general way considered a part of the church school; others are entirely independent.

Many times these separate organizations build up group loyalties that may be very enriching. Christian fellowship and the meeting of spiritual and personal needs are no doubt encouraged in these associations. Such segregation, however, carries with it dangers. It may become an actual hindrance to the life of the church school and the church. Such groups have frequently usurped rooms and equipment more needed by younger groups. At times, this segregation has even resulted in the formation of cliques that have ruined a pastor's ministry in a local parish. Also serious, large areas of important educational content and impact are often lacking for any one person. Mr. and Mrs. Jones have a right to a well rounded religious education experience in their church, but they do not often get it.

An Adult Council with strong representation from all adult organizations in the parish is a beginning of the answer. This Council can survey the total adult activities of the church and try to bring them into more harmony and comprehensiveness. It can carry on a purposeful and persistent education of adults to overcome the present complacent attitudes of the members of isolated groups. It will, of course, be related to the central planning body of the church. The Adult Council should also be closely related to the Committee on Religious Education, which will help to determine what organizations should be an integral part of the church school, and which will help to plan the program for such groups to fill gaps and meet real needs.

Another point of tension in many churches is the relationship between the adult program of the church school and the morning worship service. The major conflict lies in the duplication of lecture and worship in the two services. In the writer's opinion, the United Church Plan, which provides worship and a sermon for all adults in the church sanctuary, followed by adult discussion on the Bible or other closely allied religious themes, is the best answer. Thus worship is conducted in surroundings and under trained leadership best suited to its purpose. Also, study takes place in a situation in which student participation is possible.

*Frink from Monkmeyer*

**Once interest is aroused, the lecture method has its place**

Naturally the superintendent should have at least a broad acquaintance with the programs of the men's, women's and young adult organizations in his church. It is in the light of this entire picture that the adult department will be organized and its curriculum selected. The Uniform Lessons will meet a recognized need for many. A study of "Learning for Life" material will reveal a wide scope of electives to meet specific and timely needs. A correlation of study in the church school with the morning sermon, social action, service activities and missionary emphasis of weekday groups, have proven fruitful in many churches. A similar correlation is needed between adult groups and children's groups, at least to the extent that

*Associate Secretary and Director of Christian Education, Philadelphia Council of Churches.

parents should be acquainted with the programs being offered their children and should see their place in the total religious training of their children.

Leaders of adult classes must be challenged and urged to employ many approaches to the adult mind. Once interest is aroused, the lecture method has its place. It is a means to information. It offers an opportunity for well substantiated conclusions. But if used too exclusively it tends to make intellectual-spiritual dependents out of those who should be thinking and growing. The discussion method, when well handled, calls into play latent forces in the group; raises questions; stimulates discussion and brings out different points of view. It also opens the way for group-motivated action. All of this emphasizes the importance of leadership training for teachers of adults in monthly worker's conferences, Standard Leadership Schools and summer schools. Superintendents should take seriously their responsibility for selling the need of training to adult teachers.

Class organization to handle social affairs, library duties and service tasks in the church and community, offer laymen and women rich opportunities for Christian growth. It is a superintendent's privilege to see that such leaders are given a true vision of their task in light of the church's total impact upon adults.

The adult department in a church school can be a great spiritual stronghold if it will but face honestly the religious needs of its individual adult members—face them together and face them as a whole.

# Reaching the forgotten ones

## *A state council's ministry of health, Christian education and evangelism*

**By Stanley B. Hyde***

RURAL SLUMS, though often forgotten, are still prevalent in many parts of our country. Here in Vermont, a few years ago, we had many of them. They were isolated communities, neglected for many years by churches and social welfare agencies, and stranded by movements of population from countryside to villages and cities. These families had lost ground socially and spiritually. Feeblemindedness, discouragement, and even immorality had crept in to an alarming degree.

In addition to these extreme situations, there were the churches and communities which were losing ground, places where many families were untouched by the church, where indifference to religious matters was common, and where knowledge of the Bible was very meagre. In terms of effective service and outreach these were, frequently, untouched or overlooked neighborhoods bordering active parishes. Like a housewife cutting out doughnuts, where there is always some dough left over, so there were families in between whom nobody had visited for years.

Into both these types of communities the Vermont Church Council began to go about ten years ago with a ministry of health, Christian education, and a spiritual concern. To reach the unreached is a challenging goal and the Council is taking it very seriously. We find that we have much missionary work to do. It is evangelism in a very real sense. We go about it in several different ways.

### A ministry of health and relief

The Council engages the services of a nurse for a ten-week period each summer. Last summer a doctor, a woman who had finished her internship and was about to start a practice, was willing to take her jeep and drive hundreds of miles through the mountains, holding health examinations in the neglected rural areas. Medical attention, referral to state health and welfare agencies, and similar follow-up services go on into the winter months and throughout the year.

Clothing sales are sometimes held in these areas, the clothing being gathered by committees of interested women in communities which share in the support of this work. The most needy families are remembered at Christmas time—397 boys and girls in 1946, for example, receiving toys, clothing and food. Last year there were forty-nine different "backwoods" sections in which the Council had worked.

### Ministry of evangelism and Christian education

Although there is, of course, an extensive program of vacation religious education in the normal church communities, these neglected areas had none, for lack of funds and leadership. Therefore the Council each summer engages college and seminary students who spend ten weeks in these "project areas." They call on all the families, conduct church services in the school house, or church building if there is one still there, hold vacation church schools, and lead many activities as they live among the people. In the summer of 1946 nineteen workers were in twenty-five areas for periods varying from two to eight weeks. Ten of them were Vermont girls—six more than in the previous year; the others come from out-of-state colleges and seminaries.

These workers are trained for two weeks in mid-June under directors of religious education who live in Vermont. The first week is given to an intensive course of training and the second to a practice vacation school. Specialists in social work, rural work, and special activities are called in. For two years now the Council committees on children's work and vacation schools have prepared day-by-day teaching plans based on vacation school texts, adapting them for two-week rural schools and preparing supplementary

*General Secretary, Vermont Church Council, Burlington.

materials. About a hundred pages of mimeographed material are thus prepared especially for summer vacation schools in project areas, but they are also widely used by the churches of the state. Last year, in cooperation with the several denominations individually, vacation schools were held in areas where normally a student minister would be serving for the summer months. In several areas one worker was made available to a summer pastor or a minister with an unusually large parish.

The workers go two by two into the project areas. One is responsible for the junior class and the other teaches kindergarten and supervises a local leader for the primary teacher.

Many activities are listed in the report of our tenth year. These are similar whether in the "neglected areas" or in other communities which also need attention. Leaders made 772 calls on families. Boys and girls to the number of 1171 were enrolled in vacation church schools. In the afternoon there were special activities for the children, such as picnics, hikes, services, Bible treasure hunts, soft ball games, crafts, group games, listening to "All Aboard for Adventure," and junior choirs. In some sections children were transported to a vacation school center from nearby communities, in that way reaching more children and enabling workers to serve more communities.

The visiting leaders met with the young people in the evening for sings, choir rehearsals, discussion meetings, folk dancing, square dancing, hot-dog roasts, hikes, carpentry, clean-up parties, ball games, crafts, and worship services.

Miss Cleo Duncan, director of the project work and Associate Secretary of the State Council, drives hundreds of miles in the course of the year, arranging local committees, finding places for workers to board and room, keeping them supplied with materials, in addition to all the unexpected problems of supervision. She also carries on the health follow-up during the winter. She has now begun a library service, making available many fine books which have been added to the Council library or have been donated for this special purpose. These are often used in Sunday school groups or youth meetings that continue after the workers leave.

### Ministry of radio teaching

The Church School of the Air is a program that started recently. The Vermont Congregational Conference furnishes the records and the listening guides, and its radio chairman, the Rev. Edward Treat, is also chairman of the State Council's radio committee. Miss Duncan has arranged for listening groups in homes in the summer project areas. Later she will direct a program of preparing recordings, in which the Council's children's work committee will assist.

### Ministry of weekday schools

Weekday religious education has been carried on for some years in rural one-room schools of Vermont, with the financial assistance of the Turrell Foundation. Sometimes through direct negotiation, but often with the help of the Council, friends of the children in the neglected or semi-neglected areas described above have arranged for the Turrell Foundation to support religious teaching there. Weekly or bi-weekly classes are taught by a minister or a minister's wife with special preparation for the work. In the fall of 1945 Miss Addie Chamberlain was added to the state council staff to teach weekday religious education in the upper half of Caledonia County. She teaches once every two weeks in twenty-two one-room schools. This area is overwhelmingly Protestant, so there are few inter-faith problems.

In addition to teaching, Miss Chamberlain calls on families of the children, has special neighborhood meetings and enters into the life of these small neighborhoods. Some of her schools are in the Hilda Ives Larger Parish, where churches are open only part of the year. This parish has only one full-time pastor. Last summer Miss Chamberlain was on leave to do hostel work in Europe and summer project workers held vacation schools in that parish.

An outstanding service activity which began early in the year and caught the interest of the children in one school after the other, was making "weave it" squares and sewing them together into blankets. Nineteen hundred three-inch squares were made by about 200 children, some making many more than others. The school teachers shared in the project and three baby-sized blankets, two heavier blankets, a crib-sized blanket, and a single bed blanket were sent to Europe for children there.

### Response to these ministries

Many stories could be told of the response of the adults as well as the children in these remote and sparsely populated sections to the services rendered. One church opened again after being closed twenty-five years, and the people raised a large sum of money to match assistance from outside, so that one of the project workers graduating from a seminary could come and give a year-around ministry. I marveled at the attendance in another area, when an Old Home Sunday was observed in a church reopened for the summer. Another community has called a resident minister after several years of "absent treatment," and still another where services have been carried on all through the summer by project workers is hoping to have full-time service again. One continuing project has been the remodeling of a building in Ripton, not many miles from Middlebury. This building is being used as a recreation center and was very much needed.

The Interdenominational Parishes and County Committee has been meeting frequently to study the state county by county, looking for both neglected and overchurched areas, to see what adjustments can be made. This is a continuing program only partially completed.

Much credit for the progress which the Vermont Church Council has been making in reaching the unreached and carrying on this program of religious education, social service and evangelism, is due to the support of community committees organized by Miss Duncan, and to the support of many civic and socially-minded groups, community chests, as well as that of the churches and generous individuals.

We believe that, through assistance to churches and ministers, in cooperation with social and welfare organizations, by means of vacation schools, weekday religious education, radio, and related activities, every last family can be reached. At the same time many fine young people are being trained in practical Christian service and many other people are having a conscious part in work which will benefit not only Vermont but, through her people and influence, many other places as well.

# Vacation church school work sheet

WHEN YOU ARE GETTING READY for a vacation church school in your own local church—or in a community school for which several churches are responsible—use this work sheet to be sure you don't forget anything.[1] Any group planning such a school may use this check list[2]: the church leaders, the vacation school committee, or the vacation school staff.[2] For further help in planning, write to your denominational board of Christian education, your council of churches and Christian education, or to the International Council of Religious Education. The bulletin, *The* How *of Vacation Church School* will also be helpful.[3]

## Items to check as the work is done

_____1. Study helpful information from *last year's records*—leaders, courses, pupils, etc.

_____2. Investigate *sources for leaders:* teachers in Sunday church school, public school, parents, qualified college students, etc.

_____3. Cooperate on plans for *training leaders:* institutes, conferences, laboratory school, leadership courses, vacation church school staff meetings, etc.

_____4. Prepare and plan how to secure funds for the *budget* covering texts, supplies, equipment, leadership.

_____5. Make plans for *transportation.*

_____6. Choose kinds of *publicity* and assign jobs. Invite all boys and girls, especially the unchurched. Use posters, postcards, letters, lists of summer activities in public schools and newspapers, announcements in pulpit and on radio, pictures of last year's schools, slides, calls, telephone, pre-registration, etc.

_____7. Plan to conserve the values of the vacation school in the following ways: _____Plan to *follow up new pupils* for the Sunday church school. _____File *records* and make *reports* to the committee of the church or churches responsible, and to denominations and councils of churches. _____Report to Sunday church school leaders the *materials* and *activities* used which have continuing value. _____Cooperate with *other agencies* in planning additional activities for boys and girls during the summer.

## Items to fill in as decisions are made

1. DATES AND HOURS OF

a. Other community summer programs to be considered:

_____

b. Our vacation school (as many weeks as possible)

_____

c. Special events: Dedication service for leaders_____

_____. Closing program_____.

Others_____

2. LEADERS: Director_____

| | *Departmental Sup'ts.* | *Teachers* |
|---|---|---|
| Kindergarten | | |
| | | |
| Primary | | |
| | | |
| Junior | | |
| | | |
| Junior High | | |
| | | |

3. COURSES TO BE USED BY:

Kindergarten_____

Primary_____

Junior_____

Junior High_____

(Note: Consider last year's courses and other courses these boys and girls are using through the year.)

4. PLACE OR PLACES_____

_____

Rooms to be used by

Kindergarten_____

Primary_____

Junior_____

Junior High_____

[1] Suggestions for this work sheet were taken from the *Work Sheet for Vacation Church School Planning* published by the Methodist Board of Education.

[2] Additional copies of this work sheet may be obtained from the International Council of Religious Education, 203 N. Wabash Ave., Chicago 1, Illinois, 3 cents single copy; $2.00 for 100.

[3] A new bulletin. See advertisement on inside front cover of this issue.

THEME FOR MAY: *Home and Family Life*

### For the Leader

Once upon a time there was a teacher who asked her children this question: "What is home?" And a child replied, "Home is the place where people love you no matter what." Perhaps the answer was not grammatically correct, but it carried with it a depth of sincerity and truth that is worth remembering. Like the church, the home is more than a place; it is a group of people. Houses, even though they may be beautiful, are static and cold. Homes are warm and loving and full of life and growth. The wonderful part of it all is that houses can grow into homes. National Family Week, May 4-11, will be a good opportunity to bring your parents into a greater participation in the religious training of their children.

May we guide our children into an appreciation of the real meaning of a home and their part in making and keeping it Christian.

### May 4

THEME: *What Makes a Home?*

WORSHIP CENTER: Table covered with a white cloth on which is placed a picture of an average home and family. On each side of the picture is placed a brass candlestick containing a yellow candle.

PRELUDE: From *Ora Pro Nobis*[1]

CALL TO WORSHIP: "May the Words That We Say"[1]

PRAYER: Great God, our Father, we are thankful that we can come together to think about you and to thank you for your loving care. Help us to find ways of helping you to bring love and joy to others. Amen.

SONG: "Home at Twilight"[1]

CONVERSATION: "What Is a Home?"

I like that song, don't you? The person who wrote the song said that there was a certain place that was called the best place to come and stay. Do you remember what it was? Yes, it was the home. What is a home? (Allow time for thoughtful responses.) Do you suppose there could be a difference between a house and a home? What do you like about the picture on our worship table? Perhaps as you look at it you will see the difference between a house and a home. The artist has put something in the picture that makes it a home. It isn't the lovely house, so what do you suppose it is? Yes, it is the people. A family living together and loving one another really makes a house into a home, doesn't it?

Let us think together for a few moments of how the members of the family help to make a real home. Would you like to come up and act out something and let us guess which member of the family you are and what you are doing? (Just a brief time for this.) It takes all members of the family together to make a home, doesn't it?

STORY: I should like to tell you a story that shows how a house grew into a home.

HOW A HOUSE GREW INTO A HOME

Once a father wanted a home for his family so he went to a man called an architect. He said to the architect, "I want a home. Will you make me one?"

The architect said, "I cannot make you a home, but I can make you a house." He took his pencil and began to draw. He took his paints and began to paint. And by and by there was the prettiest picture you can imagine. It was a little house with a high pointed roof. The roof was painted red and came way down, as if it loved the little house. The architect had painted the house white, and the shutters green. There were even window boxes in the picture. Under every window was a box with bright flowers in it. There were trees near the front door and a green lawn in front, and a white fence around it. The architect painted a garden and some hollyhocks growing by the fence.

He liked the picture, and so did the father who asked him to draw it. But it wasn't a home yet.

The architect said to the father, "Now we will find a builder." So they found a builder and the father said, "Will you build me a home?"

The builder said, "I can build you a house, but I cannot build you a home." He took the architect's drawing and he found some carpenters and masons and tinners and plumbers and they worked, and they worked, and they worked. Finally one day there was a little house just like the one in the picture. But it wasn't a home yet.

"It will look better when it is painted," the builder said to the father, "and when there are green blinds and window boxes at the windows." So they went to the painter and the father said, "I want my home beautiful. Will you paint it for me?"

"I can make your house beautiful, but not your home," said the painter; and he painted the roof red just like the picture, and the house white and the blinds and the shutters and the window boxes green. It was beautiful, but it was not a home yet.

Inside, it was all bare. "I want the inside of my home beautiful," said the father, and he went to the department store.

"We can make the inside of your house beautiful," they told him at the department store, "but not your home." So they sent rugs and curtains for the little house, and chairs and tables and lamps and desks, and a stove and an ice chest, and beds and bookcases. And everything just fitted, and the little house looked beautiful inside and out. But it wasn't a home yet.

The father planted seeds in the window boxes and little trees near the front door. He made a garden and planted rose bushes along the path, and hollyhock plants by the fence. He wanted it all to look like the architect's picture. And it did. "But it isn't a home yet," said the father to himself. He got into his automobile and drove away. And the little house waited.

Then one day a truck drove up to the white gate. The father got out with the man who drove and they carried in some barrels of dishes. They carried in some boxes of books. They carried in some baskets of toys. They carried in some trunks full of clothes. They carried in a piano and a radio. They carried in a crib and a baby's pen. They carried in some packages of groceries, and vegetables and meat. And last of all was a little boy's velocipede, and they left that by the door. And when the other things were all put away in their right places, the two men came out again. The little house was very full but it wasn't a home yet. They drove away. And the little house waited.

And that afternoon the father drove up to the front gate in an automobile, and in the car were a mother and a baby sister and a little brother. And the mother and the little brother hurried out, while the father carried the baby in his arms. When the little brother saw his velocipede, he said, "Oh, this is where we live! I know because there's my velocipede right at the front door!" And he got on it and rode up and down the walk while the baby laughed and clapped her hands.

All the while the mother was looking and looking. She saw the white fence. She saw the little trees that the father had planted. She saw the rose bushes and the hollyhock plants in the garden. She saw the window boxes and the pretty painted red roof. She went inside and saw the beds and the lamps. She saw the piano and the radio. She saw the stove and the dishes. She saw the tables and the chairs. She saw the books and the toys. She saw the crib and the pen for the baby. She saw the clothes in the closets, and the food in the pantry, and she said to the father, "It's even nicer than I thought it would be. If you'll put the baby in the pen and call Sonny in to wash his hands, I'll set the table and we'll have dinner right away."

And the father said, "Now the little house is a home."

JEANETTE PERKINS BROWN[2]

LEADER:

In the Bible there is somethng that one of Jesus' followers said that is very important in making a home. Shall I read it to you now? (Ephesians 4:32a.) Why do you think that is an important thought? Yes, even though all members of the family worked to prepare meals and did the cleaning and all the other necessary things, if they were not kind to one another it wouldn't be a real home, would it? Shall we sing together a hymn about following Jesus, which includes being kind?

SONG: "I Would Follow Jesus"[1]

OFFERING AND RESPONSE: "An Offering Sentence"[1]

CLOSING PRAYER: We thank you, God, our Father, for our homes and for the members of our families who give us such thoughtful, loving care. Forgive us for the many times we have been thoughtless and careless and please help us to be kinder than we have been. Amen.

POSTLUDE: "Home at Twilight"[1]

### May 11

THEME: *Children's Part in the Home*

WORSHIP CENTER: Same as last week except for picture. Use a picture of Jesus as a boy in the carpenter shop with Mary, preferably the one by Margaret Tarrant.

## Primary Department

*By Frances M. Hill**

* Zanesville, Ohio.

[1] *Hymns for Primary Worship*, Westminster Press, 1946.

[2] From *Pilgrim Elementary Teacher*. Used by permission of the Pilgrim Press.

PRELUDE: From *Ora Pro Nobis*[1]

CALL TO WORSHIP: "May the Words That We Say"[1]

LEADER: Picture Interpretation

Let us look at this picture and think about it for a few moments. Who would like to tell us a story of the picture? (Have one or two creative stories shared with the group. If the teacher wishes a description of Jesus' home as shown in picture, one will be found in *The Hidden Years*, chapter four, by John Oxenham.)

Jesus' home was quite different from ours, wasn't it? Most of our fathers have to go away from home to work, but Joseph's carpenter shop was part of his home. Do you think that Jesus helped his parents at home as you do? What are some of the things that he might have done? (Children's responses: get water from the well; sweep the floor; run errands; take care of baby as he grew older; etc.) It seems to me that the way in which Jesus helped was more important than all the things he did to help. There is a song that tells about this. Shall we sing it together, now?

SONG: "When Jesus Was a Little Boy"[1]

CONVERSATION:

Shall we think together for a few moments to see if perhaps we could be more thoughtful when we help at home? Let us ask ourselves some questions. Just think of the answers, but don't say them out loud.

When you are playing and mother or daddy or your grandparents call you, do you leave your play and go to them right away? Do you think of helpful things to do at home and do them without being told? Do you sing and laugh at home to bring joy to others? Do you put your playthings away as soon as you have finished playing with them?

PRAYER: Perhaps we need to ask God to help us to do some of these things. I will pray first and then will you say: "Help me, O God."

To answer mother and daddy as soon as they shall call me,
Help me, O God!
To surprise my family by doing helpful things without being told,
Help me, O God!
To sing and laugh and be cheerful at home,
Help me, O God!
To remember to put away my toys as soon as I finish playing with them,
Help me, O God!
To be more thoughtful and kind at all times,
Help me, O God! Amen.

OFFERING AND RESPONSE: "An Offering Sentence"[1]

SONG: "O Jesus, Once a Nazareth Boy"[1]

POSTLUDE: "Home at Twilight"[1]

## May 18

THEME: *Fun and Fellowship at Home*

WORSHIP CENTER: Table on which is placed a white cloth. On one side of table is placed a bouquet of spring flowers. Near the flowers and near the center of the table is placed a picture of a family having fun and fellowship together.

PRELUDE: From *Ora Pro Nobis*[1]

CALL TO WORSHIP: "May the Words That We Say"[1]

SONG: "Long Years Ago in Palestine"[1]

CONVERSATION:

We have just been singing some things that Jesus might have done long years ago in Palestine. What do you suppose he and his family did together to have fun? (Children's suggestions: took walks together with his family through the fields or on the hills; visited neighbors and friends; played games at home; listened to stories; sang songs together, etc.) We have fun with our families, too, don't we? What are some things that you do with your family to have fun? What are some things that you might do? (Listen to stories from books; listen to radio programs that help us to be better people; sing songs together; play games together; take walks and hikes together, etc.) Once there was a little girl who didn't know families could have so much fun together.

STORY:

FAMILIES ARE FUN

Nancy and Mary Ellen were walking home from school. It was Thursday afternoon; the sun was shining brightly and the birds singing merrily. But the two little girls were so busy talking together that they didn't seem to notice the sun nor hear the birds.

"Nancy," said Mary Ellen, "I wonder why your mother phoned the teacher to tell you to come straight home after school instead of stopping at my house as we had planned?"

"I don't know," said Nancy, "It must be very important. Maybe Daddy's coming home tonight. He has been away on this trip such a long time. I hope he is coming home."

"Oh, I do, too," replied Mary Ellen. "Well, here's my street. I'll see you tomorrow."

As Mary Ellen ran into the house she found her mother in the sewing room.

"I'm home, mother," she called.

"Hello, dear," said her mother as she kissed her. "I'm glad to see you. But where is Nancy? I though that she was coming home to play with you this afternoon?"

"She was," replied Mary Ellen, "but her mother phoned she was to come straight home. Mother, why is her father away so much?"

"His work takes him on long trips, dear," replied Mary Ellen's mother.

"I'm glad that my Daddy doesn't have to be away like that, aren't you, mother?" asked Mary Ellen. "Nancy and her family never do any of the nice things that we do together."

"I imagine that both Nancy and her mother miss Mr. Camden. I think I'll call Nancy's mother; perhaps there is something wrong," said Mrs. Stephens.

While her mother was phoning, Mary Ellen hung up her coat and hat and changed into play clothes. When she was dressed she went back to the sewing room.

"Mary Ellen," said her mother, "I have invited Nancy to come and stay with us for a while. Her mother had word that Mr. Camden is very ill in another city and she has to go to him. She was going to send Nancy to her grandmother, but when I invited her here she seemed delighted."

"Oh, mother, I'm so glad!" replied Mary Ellen. "Now she can go on the picnic with us on Saturday, can't she?"

Nancy came to stay at Mary Ellen's home and they had such fun together. On Saturday Nancy and Mary Ellen and her mother and father left very early in the morning and went for a long drive. They took their lunch with them and ate out under the trees. After lunch Mary Ellen's mother told them a story and then they all went for a long hike and gathered beautiful wild flowers.

After they were home that night just before they went to bed, Mr. and Mrs. Stephens came into the room and they and Mary Ellen sang a little song that Mary Ellen had learned in church school. Nancy would have sung it too, if she had known it, but she really hadn't gone to Sunday school enough to learn it. After the song each one prayed a little prayer. Nancy said: "Thank you, dear God, for such a happy day and for such kind friends. Please take care of my Mother and Daddy. Please help me to be kind. Amen."

The next day was Sunday and of course Nancy went to Sunday school and church with Mary Ellen and her family. And so the days went by. Finally, after two weeks Nancy's mother and daddy came home. Nancy was so glad to see them! And the best part of it all was that as soon as Mr. Camden was strong enough to return to work he would work in the city where they lived and would be home every night with his family.

From then on Nancy and Mary Ellen and their families had wonderful times together!

OFFERING AND RESPONSE: "An Offering Sentence"[1]

PRAYER: Thank you O God, for our loving families. As we have fun and play together help us always to take turns; to be fair; to think of others before ourselves. Amen.

SONG: "I Will Be True the Livelong Day"[1]

POSTLUDE: "Home at Twilight"[1]

## May 25

THEME: *Family Worship*

WORSHIP CENTER: Same as last week except for picture. If possible use the English picture called "Thank You for the World So Sweet," or other picture of a family at worship.

CALL TO WORSHIP: "May the Words That We Say"[1]

LEADER: We have been thinking of our homes and families and of the best ways of living together. Let us sing together the song about following Jesus and then let us think about some things that Jesus said.

SONG: "I Would Follow Jesus"[1]

CONVERSATION:

What does it mean to follow Jesus? Being kind is surely one way, isn't it? Jesus' friends wrote down some of the things that he said that would help us to be his followers. I should like to read them to you. One of them was this: (Read John 13:34, 35.) Another was: (Read Matthew 7:12.) Another was: (Read Ephesians 4:32a.)

Most of the time Jesus talked about being kind and loving. What do you think it was that made Jesus so kind and loving? (He took time to be with God.) We have thought about many things that families do together. Do you suppose that if members of families took more time to be with God they would be more kind and loving? Sometimes instead of saying "taking time to be with God" we say that we take time to pray or to worship God. How and when do families worship God together? (Suggestions: go to church together; pray together at home before meals, at night, and in the morning, etc.)

In the picture on our worship table you can see a family worshipping God. (If picture mentioned above is used—) The prayer that the little girl is praying is printed around the picture. I will read it to you and then suppose we pray it together because I'm sure that you know it, too. As we look at the following pictures perhaps we can think of many ways in which families worship God. (Have children comment and discuss the following pictures):

Family going to church together
Child praying at night
Family reading the Bible

Remember in the story last week how Nancy enjoyed worshipping God at church and at home with Mary Ellen's family? Would you like to make up a prayer that you might use with your family at home? Suppose you tell me your thoughts and I will print them on the board. Then, perhaps you would make a little cover in your classes next week and we can paste in your prayer which will be typed. Let us think of some things we would like to put in the prayer. (Suggestions: thankful for homes and loving parents; asking God

to help us work and play together at home in a loving way; thanking God for his goodness and care for us.)

SUGGESTED PRAYER

We thank you, O God, our Father, for our home and for our family. We are thankful for our parents who love and care for us.

Please help us to work together at home in a cheerful and friendly way.

As we play together at home may we remember to play fair and to be thoughtful of other members of the family.

Thank you, God, for your kindness to us. Amen.

OFFERING AND RESPONSE: "An Offering Sentence"[1]

CLOSING PRAYER: (Use prayer created by the children.)

SONG: "Home at Twilight"[1]

POSTLUDE: "Home at Twilight"[1]

# Junior Department

*By Grace M. Smeltzer**

THEME FOR MAY: *Jesus Calls Us to Adventure*

## For the Leader

As our junior group worships together this month, we want to lead them to a new sense of what Jesus requires of them. We have called it an "adventure," for we as older people have found that as we venture into new paths of service and sharing we are called upon for all the talents and courage and singleness of heart that we have in order really to follow in the way of Christ. We believe that we can give the junior a rare gift if we can help him to see that the way of Christian living, though it be hard, can be a glad adventure in following a leader who is yet more than a leader, a giver of life.

The school with limited resources may wish to use one favorite picture of Jesus for the worship center for the entire month. The setting can be varied with the use of flowers upon the worship table, in addition to an open Bible. Where other pictures are obtainable, the following are suggested:[1] for the first and second Sundays, "Sermon on the Mount" by Hofmann; for the third Sunday, "Christ and the Fishermen" by Zimmerman, and for the concluding Sunday of the month, "The Widow's Mite" by Meith.

## May 4

THEME: *Jesus Calls Us—to New Adventures in Learning*

PRELUDE: "Holy, Holy, Holy"

CALL TO WORSHIP:

*Leader:* O give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing Psalms unto him; talk ye of all his wondrous works.

*Response:* "All Glory, Laud and Honor" (Sing 1st verse.)

HYMN OF PRAISE: "Let Us With a Gladsome Mind"

INTRODUCTION TO THEME:

The word "adventurer" means one who engages in new enterprises. We all like new adventures. We can have new and exciting adventures as we learn new ways of being more loyal followers of Jesus. Learning is an adventure. It is finding something new, something different that you had not known before. There are many verses in our Bible about learning.

FROM THE BIBLE: (To be read by four juniors.)

1. Psalm 19:7
2. Psalm 19:8
3. Romans 15:4
4. II Timothy 3:16, 17

LEADER: Jesus taught his disciples new ways of living. They learned, as they listened, the way in which Jesus would have them live. Here are some of the things the disciples learned one day, as Matthew wrote them down for us:

FROM THE BIBLE: Matthew 5:1-6 (Read from the Revised Standard Version if possible.)

STORY:

TIMOTHY LEARNS THE WAY

Timothy lived in a little city in Asia Minor long years ago, at the time when the great missionary, Paul, was going about on his missionary journeys. Timothy became a very dear friend of Paul, and this is how it happened.

Timothy and his mother and father and grandmother lived in a little house in the city called Lystra. Timothy's days were busy. He played with his comrades, helped his parents and grandmother by running errands, and doing small chores about the house. One of the most important things that Timothy did was to learn the Scriptures. His father was Greek but his mother was Jewish. Both his mother and grandmother knew the sacred writings well, and they wanted Timothy to know them too. So, day by day, Timothy studied, reciting aloud the words of Isaiah as he told about the coming of the promised one. He learned the songs that David wrote, and sometimes as he repeated the words he would think of heroic King David whom all the Jewish boys looked up to as a great hero. He learned many other Scripture passages also.

One day a very important thing happened. It was important to Timothy for it changed all the rest of his life. On this day a certain Jewish teacher came to the village. His name was Paul. He was one of the followers of Jesus, and Timothy and his family had heard of how he had been stoned for his preaching about Jesus. Timothy knew he was a very courageous man, so he listened with great respect as Paul spoke. His mother and grandmother were with him, and they listened also to Paul's words. They knew that the words that he spoke were true, and each one of them, Timothy, his mother, and his grandmother, decided that they would follow Jesus. They asked many questions of Paul, and Paul was pleased when he knew of the faith of this family.

After Paul had gone from their city, Timothy continued to learn the Scriptures, and to be as faithful a Christian as he knew how. Three years later, when Paul came again, he chose Timothy to be one of his assistants and to travel with him as he went to other places to teach new Christians more about Jesus. Timothy worked hard and listened eagerly to Paul's words. Soon Paul felt that Timothy had learned so well that he could be made a leader and have charge of some of the new churches in the city of Ephesus. So Paul went on his way, and Timothy was left to his new work.

But even though Paul was not with him, he thought of Timothy and his new work many times. Twice he wrote long letters of advice and encouragement. He wrote to him, "Train yourself in godliness." Another time he said, "Follow the pattern of the sound words which you have heard from me, continue in what you have heard and firmly believe." So Timothy was encouraged, for Paul's words brought to his mind all of the things which he had learned from the Scriptures and from Paul, and he was glad that he had been Paul's friend, and had had the chance to learn from him.

HYMN APPRECIATION: There is a hymn which asks God to help us to do new things well. Let us think, as we sing, of these things which we may learn from the Bible, which is called God's word. The words of this hymn tell us that the word of God will "guide my feet," "teach my heart," and "make me strong to do his will." Can you find other ways in which God's word will help us to learn his way, as you look at the words of this song?

HYMN: "The Word of God"

PRAYER:

Heavenly father, we thank thee for the book of God, our Bible. Make us eager to learn all the wonderful truths of the Scripture. We thank thee for those men of long ago who set down these words as they were led by God. Teach us to love thee more each day, so that we will find great joy in learning how to be a better follower of Jesus as we read the words of his book.

OFFERTORY SERVICE:

*Dedicatory Words:* "Our Gifts We Share" (Group may repeat together the words of the first verse.)

*Dedicatory Response:* "Our Gifts We Share" (Second verse to be sung by the group as offering is presented.)

CLOSING WORDS: Psalm 19:14: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

## May 11

THEME: *Jesus Calls Us—to Adventures in Obedience*

PRELUDE: "Sabbath Prayer"

CALL TO WORSHIP:

All things praise Thee, Lord Most High;
Heaven and earth, and sea and sky,
All were for Thy glory made,
That Thy greatness thus displayed,
Should all worship bring to Thee;
All things praise Thee; Lord, may we.

GEORGE W. COUDER

RESPONSE: "All Glory, Laud and Honor" (Sing first verse.)

INTRODUCTION TO THEME:

The Girl Scouts and the Boy Scouts have laws for their organization. The first duty of a scout is to learn the law. His second duty is to obey the law. Last Sunday we thought together of some adventures in learning the laws of the Christian life. Today we will think of adventures in obedience. Perhaps a creed like this will help us to remember the things that God wishes us to do as we go adventuring in the ways of obedience.

CREED

*I will learn to love others.*
For Jesus said, "This is my commandment, that ye love one another."
*I will earnestly learn his way.*

* Altoona, Pennsylvania.

[1] May be obtained at denominational publishing houses.

For Jesus said, "Seek ye first the kingdom of God."

*I will share with those in need.*

For Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

*I will obey his commandments.*

For Jesus said, "If ye know these things, happy are ye if ye do them."

CONVERSATION: Perhaps some of the group will wish to share with the others some verses they would like to add to the creed above.

LEADER:

One time when the disciples and a great multitude of other people were gathered about him, Jesus began telling them of the way to happy Christian living. Many of us know these words so that we can repeat them from memory. We call them the Beatitudes. He said, "Blessed are ye," which means "happy are you" if you do these things. He told us that we would be happy if we were humble, kind to others, pure in heart, anxious to know the right way to live as Christians. He said that the peacemakers would be happy, and even those who were persecuted because they were Christians.

It seems hard to believe that we can be happy even when we are suffering for Jesus, but Peter and some of the other apostles proved that this was so. They had been preaching about Jesus, and some of the rulers of the town did not approve. They brought Peter and his friends before the council, and they said, "You must not preach about this Jesus any more." Peter and John and the rest were unafraid, however, for they said, "We ought to obey God rather than men." They were beaten and then let go by the angry men of the council. But still they were happy and courageous, and continued to obey the words of Jesus when he said, "Go ye into all the world and preach the gospel."

HYMN: "I Would Be True"

LEADER: Obedience is sometimes hard. We mean to do the right thing but perhaps our friends are doing wrong, and we join with them. Perhaps it is hard for us to remember, and thoughtlessly we do wrong things. May we each pray this prayer in our hearts, asking for God's help.

PRAYER POEM:

Teach me thy way,
Fair Lord Jesus.
Make me eager to learn
Thy words of wisdom.
Help me to do well
The things which I have learned.
Because you have loved me,
May I love all the children
Of the world.
Teach me to do my part,
Serving others as best I can.
Give me the love for others
That will help me to share.

OFFERTORY SERVICE as on preceding Sunday

CLOSING WORDS as before

## May 18

THEME: *Jesus Calls Us—to Adventures in Service*

PRELUDE: "When Morning Gilds the Skies"

CALL TO WORSHIP:

*Junior:* "I was glad when they said unto me, let us go into the house of the Lord." "Ye that stand in the house of the Lord, in the courts of the house of our God, praise ye the Lord; for the Lord is good; sing praises unto his name."

*Response:* "All Glory, Laud and Honor" (Sing first verse.)

HYMN: "My God and King"

INTRODUCTION TO THEME:

Today we are going to think of ways in which we may adventure in service. People loved Jesus because of his many loving deeds of helpfulness. One day, as Jesus was talking with his disciples, he told them this, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

Loving your neighbor as much as yourself will mean that you will care as much for his welfare as your own. There are stories in our Bible of generous, unselfish people whose loving deeds for others have been written down for us to read. We are going to read today of a deed of loving service which was performed by four men. Their names are not given, but their helpful service is told to us in the words of Mark.

FROM THE BIBLE: Mark 2:1-12

STORY MESSAGE:

### HULL HOUSE

In Chicago there is a place called Hull House. It is a very famous house indeed. On any day in the week you might see Manuelo, Maria and Helga, running across the threshold of Hull House. This house is more than just a house, it is a busy little community. Manuelo goes to his class in painting, for Manuelo loves to put down in bright colors the lovely things he sees. In the drawing and painting-class there is a teacher who will help him, and perhaps as they talk Manuelo will learn to speak the English language a bit better.

Maria is anxious to learn to sew. A teacher has been found for her and her friends, who will show them how to make their own pretty dresses. There is a class, too, for Maria's older brother who is happy to be living and working in the United States. His teacher will help him by telling him of our American government, and how he can become a citizen.

Helga is a bit lonesome, and in the music class Helga will learn to sing better, and make new friends, for they will have laughing, jolly times together in their class.

Manuelo, who wants to paint, Maria who learns how to sew, and Helga, who is lonesome for friends, all find just what they need because many years ago, a little girl, Jane Addams, decided that she wanted to help people.

At first Jane Addams thought her way of helping would be by being a doctor, and healing those who were sick. She studied and planned to be well fitted for her work as a doctor. However, when she had almost finished her schooling, she became so ill herself that she could not continue her studies. Her father took her abroad, in the hope that she might become better as they travelled. In the city of London, and other large cities of Europe, Jane Addams found an even greater need than that for doctors to heal sick bodies. She saw the humble, poverty stricken homes of many, who had no place for recreation, and no one for helpful friends.

She decided that she would make a place where the lonesome people from other countries who were living in Chicago might find friends and help. She bought a large house, from a man named Mr. Hull, and this gave the house its name. She furnished it, and asked other people to help her with what time they could spare. Her sympathy and love made others become interested, and more and more people came to help until now Hull House has as many as six thousand people come to take part in the different programs and clubs in just one week.


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DIRECTED PRAYER: May we think now of some things that we can do for Jesus. (Moment of silence.) Let us pray that Jesus will help us to do this one task well for him. (Silence.) May we sing a prayer now that was written for young people who want to serve Jesus.

HYMN: "Dear Lord, We Give Our Youth to Thee"

OFFERTORY SERVICE as before

CLOSING WORDS as before

## May 25

THEME: *Jesus Calls Us—to Adventures in Sharing*

PRELUDE: "Savior, Hear Us, We Pray"

CALL TO WORSHIP:

*Junior:* "Come, let us worship. This is the day which the Lord hath made, let us rejoice and be glad in it."

*Response:* "All Glory, Laud and Honor" (Sing first verse.)

INTRODUCTION TO THEME:

As we worship this morning we will think about sharing. The friends we love the best are those who share their time and their money and their talents with other people. The kind of people Jesus wants us to be is the sharing kind. There are some words in the Bible that tell us of the love the people of God had, as they brought gifts for the Tabernacle. Try to picture, as we read these words, how this great group of people—fathers, mothers, boys and girls—brought the best of their jewels and possessions that God's house would be a beautiful place of worship.

FROM THE BIBLE: Exodus 35:4-10, 21

LEADER: Now we will hear from the New Testament how the new Christians learned to share with each other.

FROM THE BIBLE: Acts 2:41-47

LEADER: May we sing now a song of sharing. As we sing, let us make this our pledge that we will undertake new adventures in sharing with those in need.

HYMN: "Our Church"

LEADER: "The Widow's Gift."

One day Jesus was sitting near the entrance to the beautiful Temple of Jerusalem. Nearby the place where he was seated there was a box, and in it the people placed their offerings as they came to the Temple to worship. As Jesus sat there he saw wealthy men on their way to the service. They would stop beside the offering box, take out a large coin,

and hesitate a moment before they dropped it in, that all might see how large a gift they were giving.

After many of these had gone, a poor widow woman came up quietly and dropped in a few pennies, then went on her way to the service of worship. Jesus turned to his disciples then and said, "Of a truth I say unto you, that this poor widow hath cast in more than they all."

The disciples turned to one another with a look of amazement. Had they not seen a number of the rich men put in large sums of money? They could not understand Jesus' meaning. His next words helped them to understand, however, for he said: "For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had."

This poor widow had no one to work and provide for her. She had to work hard all day long, and count her pennies carefully, that they would be sufficient to buy bread, and oil for a light, and the other things she needed. Yet she put in all the money that she had, as an offering of love to God. It was a lesson that the disciples did not soon forget.

PRAYER:

Our heavenly Father, we thank thee for all those who have shared their time and money and talent because of their love for three. We thank thee for the courageous missionaries who give their lives in a service of sharing the good news about Jesus to those of other lands who do not know thee. We thank thee for those in our own land who share with us their knowledge and skill. Help us to share, even though it be in little ways, with those who need what we can give.

CREED: (The Creed used in the service on May 11, may be used again at this time.)

HYMN

OFFERTORY SERVICE as before

CLOSING WORDS as before

# Intermediate Department

*By Frances Nall**

THEME FOR MAY: *In Appreciation of Others*

## For the Leader

The purpose of these worship services is to help the intermediates appreciate other peoples: other students in school, their families, their church and what its members are doing around the world, and our country with its peoples of various backgrounds and cultures.

The theme of the worship center for this month may be built around the Christian and the United States flags.[1] The pledge to each flag may be given, if the worship committee desires.

On May 4th in addition to the flags on either side of the worship center, the open Bible should be placed in the center of the altar. On May 11th add a bouquet of red roses for Mother's Day. Mothers should be invited as special guests, and at the close of the worship service a red rose should be given to each mother present. On May 18th have a globe to represent the work of the church around the world. On May 25th add the lighted candles on either side of the open Bible to signify Christ as the guiding light for our country and for us, its citizens.

## May 4

THEME: *In Appreciation of Schools*

PRELUDE: "The Hidden Years at Nazareth"

CALL TO WORSHIP: Psalm 19:7-8

HYMN: "O Master Workman of the Race"

LITANY WITH SCRIPTURE:

*Leader:* Blessed are the poor in spirit: for theirs is the kingdom of heaven.

*Group: Help us, O God, to seek thy will for our lives.*

*Leader:* Blessed are the meek: for they shall inherit the earth.

*Group: May we be humble about our accomplishments, and ever willing to learn of thee.*

*Leader:* Blessed are they that hunger and thirst after righteousness: for they shall be filled.

*Group: May we ever seek to know thee better and to follow thy will at all times.*

*Leader:* Blessed are the pure in heart: for they shall see God.

*Group: Thy word have I hid in my heart, That I might not sin against thee.*

TALK: "What Should College Day Mean to Us?"

In many churches "College Sunday" is being observed today. Offerings are being taken for their denominational colleges, and high school students are being helped in their decisions of what college to attend. Schools were first started by the church. Jesus attended a synagogue school. How does an education help a person to be a better Christian? What do we owe to our schools? How should we select a college to attend? By its football or baseball team? By its illustrious alumni? By its outstanding professors? By its social standing? Or by its Christian principles which it teaches and puts into practice? (The leader may answer these questions or let various members of the group give their ideas.)

SOLO: "Young and Radiant, He Is Standing"

STORY:

ISABEL GETS "A"[2]

Isabel looked very discouraged.

"What's the matter, dear?" asked her mother.

"Oh, it's that awful English course. Miss Simmons has a perfect mania for compositions. Now we're to write about some recent experience that taught us something new. I never have any interesting experiences. I see the same kids week in and week out."

"You have a short memory. Only last month you were all excited because Sally had invited you over to their Passover dinner. You certainly learned something new about Sally's religion."

"But mother that would not make a theme," complained Sally.

With mother's urging Sally went to work and later this is part of what Sally read to her mother:

"It was the first night of the Jewish Holy week called Passover, and a friend of mine invited me to her home for their special dinner, called Seder. When we went into the dining room, there was a beautiful table with lovely spring flowers in the center and silver candlesticks on either side. But the most interesting thing was the Passover platter at the head of the table. Sally whispered to me what each thing meant.

"There was roasted shankbone of lamb which stood for the paschal lamb, sacred to the Egyptians, which Moses told the Jews to destroy the night before they escaped from Egypt. There was a roasted egg, a symbol of sacrifice used on all Jewish holidays. There were some bitter herbs which represented the Israelites as slaves in Egypt and their lives were bitter. There was parsley which reminds one of the green that comes to life in the springtime. There was something brown called "Haroses" made of apples, nuts, sugar and cinnamon. That represented the bricks which the Egyptian Pharoahs forced the Jews to make.

"Sally's father gave each of us a copy of the Haggadah, and then recited the blessing, called Kiddush. The family recited a prayer first in Hebrew and then in English. After we had eaten Sally's father read the story of the Exodus from Egypt—how the Egyptians had enslaved the Jews and how Moses freed the Israelites.

"The dinner was one of my most exciting experiences. I learned a great deal about the Jewish religion and I came to appreciate Sally more as a friend. It made me realize, too, how much alike all human beings are. The early Pilgrims thanked God for religious liberty on their first Thanksgiving. Our Pilgrim ancestors came here to escape the same kind of religious persecution which the Jews suffered in Egypt."

The next day, Isabel's mother received a happy surprise when Isabel came home from school. "What do you think, mother. Miss Simmons read my story in class today—not only that, but she asked me to read it in Assembly on Friday!"

And that was how Isabel scored her "A".

OFFERING: For schools and colleges

RESPONSE: "Bless Thou the Gifts"

BENEDICTION: As we depart from this thy house of worship, may we follow thy great laws in our every day life. In Jesus' name, we pray. Amen.

## May 11

THEME: *In Appreciation of Home*

PRELUDE: Andante from the *New World Symphony* (Dvorak)

CALL TO WORSHIP: Psalm 95:1, 2

HYMN: "O Happy Home, Where Thou Art Loved"

SCRIPTURE: Luke 2:39-52.

POEM:

MOTHER OF LINCOLN

After the hard, exacting toil was done,
She often leaned against the cabin door,
And, wearied from her long day, watched the sun
Build golden towers and pinnacles once more.
The shining battlements were like a wall
Stretched straight from Heaven to the prairie floor.
She knew God's promises . . . her Bible told
That heaven was rest . . . no fields for Tom to plow
No drought to burn the crops . . . no

*Staff Consultant on Church School Curriculum, First Methodist Church, Evanston, Illinois.

[1] Small flags may be ordered from your denominational headquarters for $1.25 a set, or from the Republic Company, 176 W. Adams St., Chicago 3, Ill. for $1.50 a pair, and up. Single flags, United States 35c and Christian 50c, may be ordered from the New York Sunday School Commission, Inc., 416 Lafayette St., New York City.

[2] Condensed from story released by the Religious Press Committee.

freezing cold . ...
But mansions in the skies—somewhere—somehow—
Beyond that transient loveliness they lay,
Beyond that cloudy curtain, fold on fold.

Blue flax, the tapestry a half moon weaves,
Swift water running on its shining way,
The yearly pilgrimage of tawny leaves,
A breath of clover, or of fresh-turned hay—
These were deft hands upon her heart's taut strings;
These were bright wings to bear her through the day.

Only eight years after her son was born,
She lived to love the sudden prairie spring,
Which came so quietly, and then some morn
Clothed crooked trees in clouds of blossoming.
In one late autumn, when the trees were bare.
She slipped away, and ceased all wondering.

She gave to little Abe, as heritage,
One memory which time could not erase . . .
His mother, reading from her Bible's page
With some strange, inner light upon her face . . .
And with this memory, came loneliness
Which even later years could not efface.

To him she left her tenderness, her sense
Of beauty, sharp and keen-edged as a knife,
A love of God, and a deep reverence
For all the fine, ennobling things of life,
Until small Lincoln stood a man, uncowed
By inner conflict or external strife.

Brave Nancy Lincoln of the pioneers,
To whom God gave so much, yet much denied!
What dreams she cherished in those few brief years
For the small son, so grave and solemn-eyed!
Would that all wistful mothers everywhere
Might live to see their dreams so justified!

DOROTHY LOUISE THOMAS[3]

SOLO: "O Father, Thou Who Givest All"

STORY:

FORGOTTEN MOTHERS[4]

It was a balmy, early May day, and every shop window in town flaunted reminders that Mother's Day was approaching. Sad-eyed Mildred Mason saw them on every hand. She saw laughing, eager-eyed girls selecting bright cards with appealing mother-verses; she watched them emerge from confectioners' with white-ribbon tied candy boxes, or pausing in florists' to order fragrant, nodding white blooms.

"Looks as though everyone had a mother but me," she choked, bitterly. "And all I have is a dreary hall-room in Mrs. Baxter's boarding house!"

"Hello, Milly!" called a cheery voice, and Mildred turned to find her friend Julia. "You look as though you'd lost your best friend."

"That's my trouble. You've guessed it exactly," responded Mildred. "These Mother's Days always get me."

"It's hard for you, all right," agreed Julia. "Every girl needs a mother." They walked along in silence.

"I'm in a fix over Mother's Day, myself," said Julia suddenly. "I have to go to the country for a family reunion and that leaves Aunt Susie high and dry."

"Who's Aunt Susie?" asked Mildred.

"Oh, she isn't my aunt at all. She's just an old lady from the Old Folks' Home but I've always had dinner with her on Mother's Day. I hate to think of her being left alone with the other forgotten mothers."

"Forgotten mothers?" gasped Mildred. "What do you mean?"

"Well, that's what I call them," laughed Julia. "They're the old ladies like Aunt Susie who are forgotten by the world. No white carnations, candy or cards for them on Mother's Day. It's just a day of fading memories."

Julia turned the corner and left Mildred with her thoughts of the forgotten mothers. In the evening Mildred called Julia and got Aunt Susie's telephone number. Mildred not only called Aunt Susie and asked her out to dinner on Mother's Day, but arranged with her friends to invite all the other old ladies of the Home out to dinner on Mother's Day.

Needless to say, it was hard to tell who had the best time on Mother's Day, Mildred or Aunt Susie.

OFFERING: For homes for the aged

HYMN: "O Thou Whose Gracious Presence Blest"

PRAYER:

From homes of quiet peace
We lift up hands of prayer,
And those thou gavest us to love
Commend, Lord, to thy care. Amen.

## May 18

THEME: *In Appreciation of the Church*

PROCESSIONAL: "The Church's One Foundation"

THE CALL TO WORSHIP: "Seek ye the Lord while he may be found; call ye upon him while he is near."

HYMN: "O Thou Whose Glory Shone Like Fire"

SCRIPTURE: Psalm 84:1, 4, 5, 10, 12

O Lord of hosts, blessed is the man that trusteth in thee.

PRAYER, with introduction:

Prayer gives man that source of power which nothing on earth can offer, and it gives him an assurance in himself that cannot come of this world. We need to say as individuals, and as a group, "Lord, teach us to pray, for we know not how."

(Quote verses 4 and 5 of hymn "Lord of All Being," by Holmes.)

Dear Father, we thank thee for thy church and for the great fellowship of Christians through the centuries. May we thy children follow the example of thy son, Jesus Christ, and help to spread his teachings throughout the world. Amen.

TALK: "Are You.....? Did You.....?"

The following quotations are taken from a letter written by Blanche McCartney who is a missionary in Dwarahat, Almora, India. From this letter we get a picture of what our church and other Christian churches are doing to help spread Jesus' teachings around the world.

"I visit a number of schools out in far away villages long distances from each other . . . One very hot day I went to one of these schools. The flies were insistent, the dust sifting over everything. I looked at the filthy alley-ways, the wandering pigs, the broken mud walls, the unkept courtyards, and said in my heart, 'What is the use? What beauty can ever appear here? What seed can ever grow?'

"One of the children began to read and I turned my eyes from the distressing surroundings. As I looked, I forgot the pigs, the broken walls, the dust, the filthy roads, for I saw in the child's shining eyes the inner spirit looking out and saying, 'I can read . . . Are you the one who gave me the opportunity?'"

"In one of these communities lives a man who is a teacher in the school. During the last two years I noticed he was taking a greater share in the affairs of the church and in matters relating to the welfare of the community. I was visiting at his home the other day and he showed me a church school quarterly. He told me how much that little pamphlet had meant to him. I took it and looked at it. It was an old church school quarterly

[3] From *The Epworth Herald*, May 9, 1931. Used by permission.

[4] Adapted from story, "Forgotten Mothers" by Bertha Wood Godshall. (From *Epworth Herald*, May 7, 1927.)


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which some church in America had sent to India after they were through with it. Through that little quarterly and the explanations of the church school lessons which that teacher had read over and over again, God had called him to more abundant living. Did you send that church school quarterly?"

OFFERING: To help spread Jesus' teachings around the world.

OFFERING HYMN: "All Things Are Thine; No Gift Have We"

BENEDICTION: Our Father, may we help this thy church to grow in thy spirit and power. Amen.

RECESSIONAL: "I Love Thy Kingdom, Lord"

### May 25

THEME: *In Appreciation of Our Country*

PRELUDE: "God of Our Fathers, Whose Almighty Hand"

CALL TO WORSHIP: "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." "Righteousness exalteth a nation; but sin is a reproach to any people."

HYMN: "O Beautiful My Country."

POEM:

AMERICA FIRST

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a good Samaritan.

Not in splendid isolation, but in courageous cooperation.

Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the New Jerusalem, where wars shall be no more.

Some day some nation must take that path —unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

And so, in that spirit and with these hopes, I say with all my heart and soul, "America First."

BISHOP G. ASHTON OLDHAM

SCRIPTURE:

*Leader:* If thou shall hearken diligently unto the voice of the Lord thy God . . . the Lord thy God will set thee on high above all the nations of the earth.

*Response: Nations shall come to thy light, and kings to the brightness of thy rising.*

*Leader:* I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, desolation nor destruction within thy borders.

*Response: For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

PRAYER: Our Father, we thank thee for this our country. Help us as individuals and a nation to follow thy principles of living so that we may help to bring in an era of peace and brotherhood throughout the world. In thy name, we pray. Amen.

SOLO RESPONSE: "Wild Roars the Blast"

TALK:

A TREE GROWS IN PALESTINE

Every Tuesday night a group of fellows who recently served with Uncle Sam, get together to talk things over. When they first went abroad they thought the "foreigners" were a queer lot. But after they got to know more about them they did not seem queer. They were just people, too. They had the same feelings, the same pleasures, and the same courage. And when this group of service men came back to the United States they decided to get better acquainted with those they had always been too ready to think of as "foreigners" among Americans. They felt that by doing what they could to make these immigrant Americans more welcome to their chosen land, they would be carrying out God's will.

Joe Gallagher had served two years in the North Atlantic on convoy duty. One foggy night his ship, a destroyer, caught a torpedo midships and went down in a matter of minutes. One of the gun crew had no life belt. He was just a youngster, a Jewish boy named Goldstein. When the chaplain saw his need, he took off his life belt and gave it to the Jewish boy. Israel Goldstein and Joe Gallagher were picked up hours later. But Israel Goldstein did not get over the effects of the exposure. Just before he died he asked Joe to look up his mother and tell her, "A Christian chaplain gave me his life belt."

Joe looked up Mrs. Goldstein, a widow who had not long to live, and told her the story of the chaplain and her son. Mrs. Goldstein wanted to do something to honor her son and the chaplain, so with all the money she had she asked to have two trees planted in Palestine.

"It's a beautiful thought, fellows, keeping memories ever green through the medium of God's green, growing things," concluded the leader of the group. Before the next meeting, the little group of service men had collected enough money to plant a whole grove of trees on a denuded hillside of Palestine in honor of the Jewish boys who gave their lives for their country, America.

When the Jewish group in the community heard about this, they decided to plant a grove of trees in honor of the chaplains who gave up their life belts that others might be saved.[5]

OFFERING: To help peoples of other nationalities or races who live in our own nation.

BENEDICTION: Last stanza of "America"

[5] Adapted from story by William E. Green. Used by permission of the National Conference of Christians and Jews, 381 Fourth Avenue, New York 16, New York.

# Senior and Young People's Departments

*By Henrietta Thompson**

THEME FOR MAY: *We Have Been Entrusted—*

### For the Leader

One of the greatest Christian concepts is that of the stewardship of man, of his being entrusted by God with the earth, human relationships, a mind, and a life. Seasonal emphases make this an excellent month to further this idea of our partnership with God. The first Sunday is Rural Life Sunday. May 4-11 has been designated as Family Week. The topics on the third and fourth Sundays were chosen because of examination time and graduation respectively in the lives of many of the young people. Here is your opportunity to further the idea that "we have been entrusted" by God with important tasks to perform with his help.

Note special speakers called for in the program for May 11.

### May 4

(Rural Life Sunday)

THEME: *—With the Earth*

PRELUDE: *Terra Beata* ("This is my Father's world")

PRAYER BY LEADER:

Our Heavenly Father, we pray that, as we join in thinking about rural life throughout the world, Thou wilt bless us in this service. Bless all who bring inspiration and guidance to those who live in the country-side and help them to achieve more of the abundant life. Help them all so to live and toil as they go about their daily tasks in the field, in the home, on the mountains and in the valleys, they may have the blessed consciousness and assurance that they are, indeed, co-laborers with Thee. Continue to warm our hearts and bless us we beseech Thee. Amen.

—ALBERT W. PALMER[1]

LITANY FOR RURAL LIFE: (May be read by two persons if copies cannot be provided for all.)

*Leader:* Sing unto the Lord a new song, And his praise from the end of the earth, for while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

(Follow with responsive reading of Psalm 65:9-13; Psalm 8:1-9.)

HYMN: "This Is My Father's World," first two stanzas.

LEADER: "Song of the Earth."

"We belong to the earth. When we are healthy in body and spirit, we feel at home with her. We know that the soil beneath our feet, the moving air about us, the bright stars above us are all our friends. They were made for us. We were made for them. . . .

"Of all the friends and comrades we know, the earth is the most liberal. When we are hungry, she gives us food in abundance. When we are thirsty, she gives us the refreshing water of her everflowing springs. When we are cold, she heaps wood and coal upon our fires and gives us warmth. When we are sick, she pours upon us the healing rays of her sun, and offers us the marvelous medicines of the common ground on which we walk. When we are lonely, she gives us the song of her birds, the quiet of her forests, the majesty of her stars. . . .

"But if we are not friendly to the earth, if we fail to understand her song, if we try with hardness of heart to take her gifts, giving her nothing in return, she becomes strange and terrible. If we lay a ruthless axe to her trees, robbing the hills of their verdure, the earth gathers her floods and scoops unsightly gullies in the fields and rushes the precious fertile soil down the rivers and covers our pleasant towns and cities with mud and wreckage. If we keep turning up the firm sod of her plains, thinking only of multiplying our present harvests and caring little for the future, the earth turns to dry dust, the dry dust is lifted by angry winds and scattered upon houses and cattle and frightened men,

* Assistant Director of Youth Work, Presbyterian Church, U. S., Richmond, Virginia.

[1] From *Aids to Worship*. Copyright, the Macmillan Company. Used by permission.

the sky is darkened with fearful, dust-laden clouds, and we are left bewildered and desolate."

—FRED D. WENTZEL[2]

PRAYER of thanks for the soil and need of stewardship in its use.

SPECIAL MUSIC: "Men of the Soil"[3]

CLOSING PRAYER: Father, we would remember the words of the apostle Paul to young Timothy, "O Timothy, guard what has been entrusted to you." (I Timothy 6:20a R.S.V.) May we, through our use of thy earth or through our social concern, guard this soil and this land which has been entrusted to men. In the name of the Lover of the out-of-doors, Jesus, we would pray. Amen.

## May 11

(Second Sunday of Family Week)

THEME: —*With Family Relationships*

CHORAL CALL TO WORSHIP: "For the Beauty of the Earth," verse 3, "For the joy of human love. . . ."

PRAYER OF THANKSGIVING: For our homes, our families, and the security which is ours.

HYMN: "Now Thank We All Our God"

POEM:

I AM YOUR HOME.
I am a bundle of bricks, or stone, and some wood. I can be sold or bought in the market for a few thousands in money.
But I am more than these—I am—
Thousands of years of human history with the long struggle of mankind for love and protection.
Sacrifice and great expectations.
Hope that endures and is patient and believes always that tomorrow will be bright.
Dreams and struggle and disappointment that rends the soul apart.
A lull and a breathing space in the hot, hard struggle of life.
Horny hands and self-discipline and laughter.
They say that I am held together by nails and cement and mortar.
But I am held together by
Forgiveness that even forgets.
Love that fails not.
Trust and confidence that laugh at mistakes.
An understanding of each other that goes deep and reaches far and lasts forever.
I AM YOUR HOME.

—PERCY R. HAYWARD[4]

FATHER (of one of the young people):

In one of Paul's letters to the young man, Timothy, the apostle addresses the youth as "my true child in the faith." Paul looked on Timothy as his son, for he was leaving to this young man all those tasks which he longed to accomplish, but did not have time to finish. The work of building the Kingdom of God was the cause closest to the heart of Paul, and this cause he placed on the heart of Timothy.

Hear some advice which Paul gave his adopted son: "Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity." (I Timothy 4:12, Revised Standard Version.)

As my message to you during this national Family Week, may I give to you the same challenge this morning as a father to a son. Nothing is more inspiring to fathers than children who are truly examples in the faith for their elders.

CHORAL RESPONSE: "Temper My Spirit, O Lord"[5]

MOTHER (of one of the young people):

Paul also reminded Timothy of the heritage he had received from his mother and grandmother: (Quote II Timothy 1:5.)

"On this day, the sons and daughters of America are trying to tell 'Mother' what she means to them. For her devotion and love, for her wise and understanding heart, for her sharing of joy and sorrow alike, we set aside this day to express our gratitude. It is not easy—on this or any other day.

" 'Mother is the name for God in the lips and hearts of little children,' says Thackeray. 'At her knee, with baby hands locked in hers, we learn to say our first prayers. From her, we receive our knowledge of right and wrong, our respect for other human beings, our faith in Divine Goodness. With infinite patience, she teaches us the give-and-take of living, both within the family and in the larger community outside the home.'

"No wonder we believe that 'the hand that rocks the cradle is the hand that rules the world.' Yet the truth is that it does not.

"If Mother were heard in the council halls of nations, no son would ever kill another woman's son in battle.

"If Mother's lessons were remembered; if we respected the rights of our fellow-men as we were taught to respect the rights of our playmates, no American would ever be barred from a school, a job, or a home because of his race, creed, or ancestry.

"Gifts and flowers are lovely gestures. But the finest tribute to Mother comes in other ways. Taking her guidance into adult life; being kind neighbors to people of every race and religion; working for the good of all men—thus we bring to Mother the answer to her prayers: peace—with freedom and happiness for every child born of woman."[6]

CHORAL RESPONSE: Verse one of "I Would Be True"[5]

YOUTH:

We are ashamed when we think of the fact that we are not always as loving and as kind in our homes as we should be. We do not always show our appreciation for our family. God, however, promises us forgiveness for shortcomings and sins:

"If we confess our sins, he is faithful and just to forgive us." (I John 1:9)

"Create in me a clean heart, O God, and renew a right spirit within me." (Psalm 51:10)

[2] From *Songs of the Earth.* Copyright Christian Education Press. Used by permission.

[3] Words and music available in *Joyful Singing,* a book of folk songs published by the Co-operative Recreation Service. Delaware, Ohio. Price 25c.

Also in *Sing Along the Way,* published by the Woman's Press, 600 Lexington Ave., New York City, 25c.

[4] From the *Epworth Herald.* Copyright Abingdon-Cokesbury Press. Used by permission.

[5] Sung by choir or as solo without announcement. If neither of these is possible, have leader read words slowly as pianist plays softly.

[6] From Religious Press Committee, National Committee of Christians and Jews.

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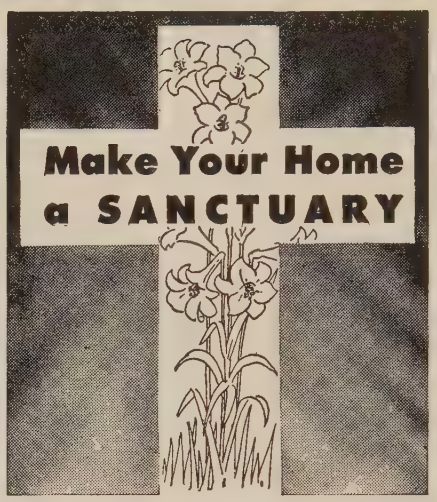


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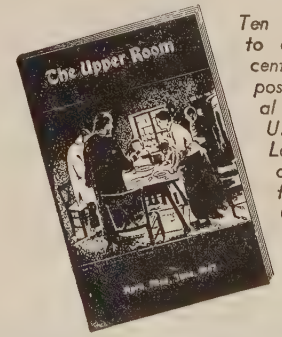


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With these promises of help, may we resolve to be better Christians at home as we pray together.

CHORAL PRAYER: (to tune of Negro spiritual)

"Lord, I want to be a Christian, in my home"; also "more loving in my home" and "like Jesus in my home."

HYMN: "Just as I Am, Thine Own to Be"

CLOSING PRAYER:

Like that dear home at Bethany,
Where thou didst love to be,
Lord, make my home a holy place,
Where I may meet thee face to face,
And show my love for thee!

(—AUTHOR UNKNOWN)

### May 18

THEME: *—With a Mind*

WORSHIP CENTER: Arrange before the group textbooks from school representative of those studied by members of the group. Behind these books, and on a higher level, place a large Bible. Open to one of Paul's epistles.

PRELUDE: *Penitentia* ("Take Thou Our Minds, Dear Lord")

CALL TO WORSHIP: "So teach us to number our days, that we may apply our hearts unto wisdom." (Psalm 90:12)

HYMN: "Strong Son of God, Immortal Love"

LEADER: We have been thinking this month of how God has entrusted us with the earth and with family relationships. Today, in the midst of examinations in school, let us think of another trust God has given us, our minds. Hear again the words of the Apostle Paul to young Timothy.

SCRIPTURE: II Timothy 2:15-18; 3:14-17

LEADER:

Paul was a very intelligent man. Often in reading his letters to the early churches, we wonder just what he meant. Our quandary, however, is caused, not by his vagueness of thought, but by his depth of theological and spiritual perception. Paul had been trained in the best schools of his day; he was highly trained intellectually. Yet, he tells young Timothy that the most important studying he can do is to learn the Bible. Paul would tell us today that in the accumulation of knowledge, none is more important than a knowledge of God's Word.

CHORAL RESPONSE:[5] "Thou Art the Way: to Thee Alone," second stanza, "Thou Art the Truth: Thy word alone."

LEADER: Paul, the great mind of the early church, went further in his advice to young Timothy. Not only, Paul says, is a knowledge of the Bible necessary, but there is no true knowledge apart from a knowledge of God.

SCRIPTURE: I Timothy 6:3, 4

LEADER: Paul was surely an example to young Timothy of a man who used his mind to the fullest for his Master, Christ. Saul, the brilliant young student, was doing untold harm to the early church before his conversion and belief in Christ. Paul, the great theologian, used his intellect constructively for the church of all ages. To him, religion was not just a matter of emotion or of action, but also of belief found-

ed on careful thought. May we, like young Timothy, look to him for inspiration to use our minds given to us by God for that purpose.

CHORAL RESPONSE:[5] "Take My Life, and Let It Be," fourth stanza, "Take my silver and my gold."

HYMN: "Take Thou our Minds, Dear Lord"

CLOSING PRAYER:

O God of all wisdom, thrust thou me into a lifelong quest of great ideas.

Save me from easy contentment with small thoughts whose cost is little and whose rewards are slight.

Stir within me some inward and holy passion for the mighty thoughts that, costing all, reward the soul with all.

Through great books quicken me with the growing pains of the mind.

Teach me the thrill and the enlargement that are found in keeping pace with the great minds of the ages.

Grant me a divine grace in the ability to ask questions, sharp questions that cut deep and divide truth from error.

Spare me the inner defeat of easy answers.

Enlarge me by the wisdom that has come down from my fathers. Grant me as well the courage to outgrow it as they outgrew what had come down to them.

Cleanse me of small spites, purge my soul of puny hatreds, sweep my heart of paralyzing bitterness through the ennobling power of great ideas.

In the name of Him who is the truth. Amen.

—PERCY R. HAYWARD[7]

## May 25

THEME: —*With a Life*

WORSHIP PICTURE: "Go Preach" by Burnand

PRELUDE: *Slane* ("Be Thou my Vision, O Lord of my Heart")

CALL TO WORSHIP:

I believe in God, who is for me spirit, love, the principle of all things.

I believe that God is in me, as I am in him.

I believe that the true welfare of man consists in fulfilling the will of God.

I believe that from the fulfillment of the will of God there can follow nothing but that which is good for me and for all men.

—LEO TOLSTOY

HYMN: "A Charge to Keep I Have"

SCRIPTURE:

*Leader:* For many of us this week will hold the prospect of graduation. As we face the future, we ask ourselves again and again what we shall do with our lives, what the purpose of living is. The apostle Paul wrote to a young minister, Timothy, on this subject. Paul warned against choosing a career for the money involved.

*Boy's voice from rear:* I Timothy 6:7-11[8]

*Leader:* Paul advised Timothy to "stay usable," to be a vessel fit for the Master's use.

*Boy's voice from rear:* II Timothy 2:21-22

*Leader*: Timothy, like us, should thank God that he was appointed to serve Christ.

*Boy's voice from rear:* I Timothy 1:12

*Leader*: Whatever our task or our calling, we must "fulfil our ministry."

*Boy's voice from rear:* II Timothy 4:5-8

*Leader*: But, most important of all, is the advice that we have certain talents which we must not forget to use for God's glory.

*Boy's voice from rear:* I Timothy 4:14a

STORY:

STEPHAN

Mother! That Man—the One the people call
The Christ—He took my lunch—the five small loaves
And two small fish—and fed a multitude
Of men!— And there were thousands of them, too!
Oh, yes, mother, He really did! . . . He took
My lunch and, holding it up in His hands,
He spoke to God. His words were much too low
For me to hear—yet, I know He prayed!
And then, He broke the bread and fish. Instead
Of vanishing, the loaves and fish increased
Until those thousands upon thousands were
Well fed and satisfied . . . Had father gone
With me—O mother, I know he would believe!
O mother! He is the King the prophets wrote
About—and He is come! I do not fear
My father's anger should somebody tell
Him what I did. Perhaps, he will believe
As you and I believe! Some day, when I
Become a man, I shall devote my life
To Him. If He could use the meager lunch
Of barley loaves and fish that I gave Him
Today—oh, think of all the things He can
Portray unto the world, if I give Him
My life and everything that I possess!

—VIRGINIA DOSS[9]

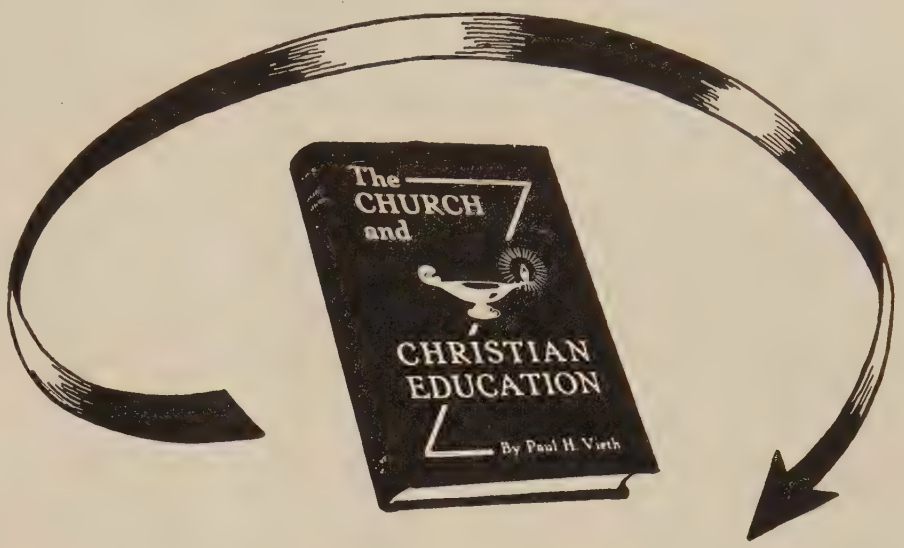
HYMN AS PRAYER: "Have Thine Own Way, Lord"

CLOSING PRAYER BY LEADER: First stanza of hymn: "Now in the Days of Youth."

[7] From *Young People's Prayers*. Copyright Association Press. Used by permission.

[8] Use a modern translation. Type all passages out together to avoid delays.

[9] From *Man Upon Earth* by Virginia Doss. Published by Broadman Press. Used by permission.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# With the New Books

## Leisure Time Education

By Anna May Jones, New York, Harper and Brothers, 1946. 235 p. $2.75.

Some religious leaders will find little in this book which may be of service to them. Some may even find its tendency to place the school at the center of community life a threat to the church and to religious education. Other leaders who see the church ministering to all the phases of life, and who are aware of the rich opportunities of informal leisure time activities for religious education, will find this book a valuable resource for guidance in group work.

The early chapters are given over to a series of forty-four outlines for discussing almost every phase of leisure time activities. These outlines are excellent and most of them would be very beneficial as a basis for discussion among religious leaders of the uses of leisure time in the church program.

The book then deals with the various phases of leisure time activities as they can be developed in the many areas of community life. Chapter four, entitled "The Creative School After Three O'clock," contains many recommendations that could be very well lifted out of the public school setting and used by churches whose doors are closed most of the week.

There is some excellent guidance in the development of a well rounded program of leisure time activities, dealing with such topics as a selection of leisure time activities, guidance by parents, individual counselling, problems in leisure time guidance; training, planning and evaluating the leisure time functions.

Finally, the volume closes with a very helpful bibliography on leisure time activities that ought to be in the library of every youth leader. This is a valuable book, and though directed at the public education field, most of its material is still valuable for churches whose leaders are willing to make extra effort to minister to the needs of children and young people. I. K. B.

## The Source of Human Good

By Henry N. Wieman. Chicago, The University of Chicago Press, 1946. 312 p. $3.50.

This book on theory of values is likely to become the most controversial religious book of 1947. Already articles, letters to the editor, and all kinds of reviews have appeared while other commentators and critics are reaching for their typewriters to join the fray.

Those who are reasonably well equipped in the philosophy of religion and those who have kept up their reading in value theories will find this book by Dr. Wieman most exciting, no matter whether they clap the hands or grind the teeth. Lay workers in church schools for the most part will find it heavy going.

Good and evil are not interpreted here as subjective evaluations of what men deem is desirable or undesirable for the realization of their own needs. But neither are good and evil to be located in any transcendental realm.

Value is not to be found, for example, "in the mind of God and only imperfectly and derivatively in the mind of man." Value is interpreted "entirely in terms of events, their qualities and relations" and in this interpretation Dr. Wieman ignores "the transcendental affirmation in the Jewish Christian tradition of a creative God who not only works in history but resides beyond history."

This reviewer believes that this is one of Dr. Weiman's most important books. He will go further and say here we have displayed the foundation stones on which are erected his writings in personal religion, relations of religion and truth, theology, his accounts of the development of religion, and the rest. That the foundation appears years after the other structures were finished should not disturb us, for we are told that the author has been writing this book since 1915.

The chapter on Beauty as a specific type of value is especially rewarding. There is a discussion of tragic art (p. 157) which contains some exalted writing. This reviewer, for whom Wieman's general development is neither congenial nor adequate, found it a singularly moving passage, throwing new light on the dark story of the Cross. C. E. K.

## Education in Christ Church

By Frances E. Bailey. St. Louis, The Episcopal Home for Children. 1946. 91 p.

In 1940 a survey was made of the Diocese of Missouri of the Protestant Episcopal Church for the purpose of "making recommendations as to ways the religious needs of youth might best be served." After careful survey and study, it was agreed: 1. To choose one parish for intensive work. 2. To develop cooperatively within this parish an educational program that would meet the needs of the total parish. 3. To record and evaluate the work undertaken. 4. To study intensively a small group of individuals.

"Education in Christ Church" is the report of the project that resulted. The parish and its community were studied carefully. On the basis of this study an improved program of religious education was instituted in Christ Church. An improved program was planned providing for all ages, with special attention to parents. Considerable change was made in the church school, affecting equipment, administration, curriculum and leadership. The evaluation of the project by people inside and outside the church is given. The appendix lists evaluation guides and questionnaires, data that were gathered and materials that were developed.

Here is a full record of a very interesting educational project. The good and the bad about it are reported. Ministers, directors of religious education and lay workers will find it interesting reading. It does not provide an authoritative answer to all our questions about Christian education. It is the report of one project in one church in one denomination. Read it if you want to find how one group pioneered in Christian education. L. G.

## The House of God

By Desider Holisher. New York 16, Crown Publishers, 1946. 232 p. $3.00.

Here is a book that relies more on pictures than on words. The author takes us on a pilgrimage through the United States, showing us as we go "the houses that Americans have made for God." They are Jewish, Catholic, Protestant. They range from great cathedrals to wayside chapels and from the oldest structures to the most modern.

This is more than a collection of pictures. Interesting facts are given about the building, the congregation, the denomination. The philosophy underlying many of our religious groups is briefly, yet clearly and sympathetically stated. Some of the pictures show the interiors of churches with the symbols and the ceremonies that may be found there. Most of the photographs are excellent though a few are open to criticism on technical grounds. Practically every one of them serves well the purpose for which the author selected it.

This book should be in the church library. It will prove an excellent resource for church school classes, especially when they are studying the church—its history, building, symbolism, and ceremonies. L. G.

## The Bible Story of the Creation

By Mary Alice Jones. Chicago 5, Rand McNally and Company, 1946. 38 p. $1.25.

The yearnings of everyone old and young to understand better the beginnings of our world find a deep and satisfying answer in this book. As in her other books, Miss Jones has written so skilfully that the sincere reader is lifted in his religious experience.

The book itself is pleasing in its colors and beautiful pictures which carry forward the mood and thought of the text.

Selections from the book of Genesis are given. Then on the page opposite one reads the author's interpretation in clear, simple yet reverent language. There is movement in this interpretation. The story builds up dramatically; one is stirred as he reads and realizes anew the great plan God carried out in the Creation. Indeed, one feels the presence of God in this creation. The importance of man's responsibility bears down at the climax, "God and man working together! This is God's plan for a *good* world!" And the author closes with a call to worship quoting a Psalm.

Religious leaders are grateful that this book is available. Families should use it as well as church school teachers. How the world began is a question which has perplexed parents and teachers alike as they tried to answer children's inquiries. This book meets a real and important need and is written by one known and respected by all in the religious education field. M. G. W.

## Beyond This Darkness

By Roger Lincoln Shinn. New York 17, Association Press, 1946. 86 p. $1.00.

*Beyond This Darkness* is the effort of a man who went through World War II as a

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soldier, and who had to confront realistically the confusion rising out of that experience, to give the answers to some of the basic problems involved in life, and war, and death. It is certainly wholesome to find men who went through the war as a part of the military service trying to interpret those experiences in terms of religious values. On the whole the writer has done an excellent job. The style of writing is good, even though a bit heavy in spots.

This is the kind of a book a pastor or youth leader would like to have his young people read and discuss with him, in the leisure moments when rich Christian fellowship is possible. A cell group, a fireside fellowship, any group of young people reaching out for deeper and richer Christian experience will find this book helpful and the insight of the author rewarding. I. K. B.

### Group Work—Case Work Cooperation

A Symposium. New York, Association Press, 1946. 49 p. $.50.

This booklet deals with the relation between group work and case work. It consists of reports of five projects in which group work and case work were brought into cooperation together with comments on those projects. The agencies involved in each case were Jewish groups at work in large cities.

Though there is some difference of opinion among the commentators, several things are clear. There is need for sufficient study of individuals to know why they act as they do. There is need for group work to give individuals a satisfactory social experience. Therefore group work and case work are both needed, and frequently they must find ways of supplementing each other. The issue seems to be whether the group worker must become something of a case work specialist too, or whether he should call in the case worker for assistance. The project reports and most of the comments favor the latter.

The booklet assumes some familiarity with social work and will be of value to those who are engaged in social work. It has little direct bearing on the program and work of the church. L. G.

### Berkeley Version of The New Testament. From the Original Greek with Brief Footnotes.

By Gerrit Verkuyl. Berkeley, James J. Gillick & Co. 1946. 672 p. $3.00.

The translation appears to have been competently done. Tischendorf's text compared with Nestle's is the basis of the translation as compared with Goodspeed's primary reliance on Westcott and Hort's text and Moffatt's strange employment of Van Soden's text. The explanatory footnotes are clear and helpful, except that in the field of historical criticism the conservative and increasingly abandoned conclusions are set forth. The author's employment of English is excellent and he puts many of the difficult and problematical passages with fine clarity. The translation is very worth reading along with Goodspeed, Moffatt and the Revised Standard Version authorized by forty Protestant denominations. Even with these other versions available, this one is very useful.

ALBERT E. BARNETT


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## Additional Books Received

THE ARAB WAR EFFORT. A Documented Account. New York 17, The American Christian Palestine Committee, 1947. 48 p.

AUTOBIOGRAPHY OF A YOGI. By Paramhansa Yogananda. New York 16, Philosophical Library, 1947. 498 p. $3.50.

*THE CHURCH AND CHRISTIAN EDUCATION. By Paul H. Vieth. St. Louis, The Bethany Press, 1947. 314 p. $2.50.

*THE CHURCH AS EDUCATOR. By Conrad H. Moehlman. New York, Hinds, Hayden and Eldredge, Inc., 1947. 184 p. $2.00.

THE CORPORATION—A BROTHERHOOD OF SERVICE. By Raymond W. Miller. Ottawa, Canada, Hope Chambers, World Trade Relations, Ltd., Publishing Division, 1947. 19 p. $1.00.

450 STORIES FROM LIFE. Compiled and edited by Leonard Rush Jenkins. Philadelphia, The Judson Press, 1947. 336 p. $2.50. This is a book of stories for the use of those with homiletical instincts and requirements.

*A FUNCTIONAL APPROACH TO RELIGIOUS EDUCATION. By Ernest J. Chave. Chicago, The University of Chicago Press, 1947. 168 p. $2.50.

THE GLORY OF THE EMPTY TOMB. By Samuel Marinus Zwemer. New York 10, Fleming H. Revell Company, 1947. 170 p. $2.00.

*HOW TO READ THE BIBLE. By Edgar J. Goodspeed. Philadelphia, The John C. Winston Company, 1946. 244 p. $2.50.

THE LIQUOR CULT AND ITS CULTURE. By Harry S. Warner. Columbus 15, The Intercollegiate Association for Study of the Alcohol Problem, 1946. 119 p. This book covers the alcohol problem from the standpoint of history, behavior in many forms, the social expression of the urge to drink, and, along the way, many other phases of this perplexing question.

A LIVING FAITH FOR LIVING MEN. By W. Norman Pittenger. Louisville, The Cloister Press, 1947. 103 p. $.75.

MINERALIZATION: (An Adequate Basis for Proper Nutrition) WILL IT REACH YOU IN TIME? By Albert Carter Savage, Lexington, Ky. 1946. 157 p. Plain Cover, $5.00; DeLuxe Cloth Cover, $6.00.

OF GUILT AND HOPE. By Martin Niemoeller. New York, Philosophical Library, 1946. 79 p. $2.00. These short paragraphs will give an interesting introduction to the mind and spirit of Martin Niemoeller, the German Christian pastor who spent eight years in a concentration camp and prison because of his opposition to Hitler.

ON THE RESOLUTION OF SCIENCE AND FAITH. By Wendell Thomas. New York 11, Island Press, 1947. 300 p. $3.50.

*A PLAIN MAN'S LIFE OF CHRIST. By A. D. Martin. New York, The Macmillan Company, 1947. 217 p. $2.00.

*THE REDISCOVERY OF MORALS. By Henry C. Link. New York 10, E. P. Dutton and Company, 1947. 223 p. $2.50.

A SCIENTIST'S APPROACH TO RELIGION. By Carl Wallace Miller. New York, The Macmillan Company, 1947. 127 p. $2.00.

UNDERSTANDING THE CHRISTIAN FAITH. By Georgia Harkness. Nashville; Abingdon-Cokesbury Press, 1947. 187 p. $1.75. A straightforward, clear and non-technical explanation of what being a Christian means. The great Christian principles are discussed without hedging or oratory, in a way that will appeal to the modern mind. Especially good for young people and others who wish to clarify their views.

*WAR PROFITS . . . AND BETTER BABIES. By

*(Continued on page 37)*

*To be reviewed

# What's Happening

## The Annual Meeting of the International Council

### *Niemoeller Gets Millionth New Testament*

**Dean Weigle (right) presents Pastor Niemoeller the one millionth published copy of the Revised Standard New Testament.**

CHICAGO, Ill. The high point of the Annual Meeting of the International Council of Religious Education, held at Grand Rapids February 9-15, 1947, came on Sunday evening the 9th. In the Auditorium, crowded with 6000 people, Dean Weigle, chairman of the Standard Bible Committee, presented to Pastor Niemoeller the one millionth copy off the press of the Revised Standard Version of the New Testament. The reception of the new version by the public was thus dramatized just one year after another impressive service at which the *first* copy had been presented to Harold Stassen, President of the Council.

This presentation climaxed a powerful address by which Pastor Niemoeller carried his audience to the concentration camps and prisons where he spent eight years until released by American troops in 1945. The great audience was much moved by the address of this heroic opponent of oppression and exponent of free and vital Protestantism.

### Other all-Council meetings

Three other significant celebrations marked the meetings.

On Monday evening a large audience filled the Fountain Street Baptist Church to witness a dramatic presentation in honor of twenty-five years of the International Council and to hear a forward-looking address by Dr. Nevin C. Harner, President of Heidelberg College. This dramatic service was prepared and presented by Miss Amy Goodhue Loomis, Director of Religious Education of the Fountain Street Church.

Wednesday at noon nearly 800 persons had lunch together in the Exhibit Room of the Auditorium to honor Mr. John Thomas Watson, President of Business Machines Corporation, who this year received the Russell Colgate Distinguished Service Citation for his contribution to many phases of church life and religious education. Dr. G. Bromley Oxnam, Bishop of The Methodist Church, gave a powerful address on "Protestantism in the Next Quarter Century."

Friday evening was a sort of Old Timers' Night, when a celebration banquet, held in honor of the 103 persons who had been in religious education work for twenty-five years or more, made these saints realize how old they were. Jerry Walker put on a clever radio skit comparing Christian education of 1922 with that of today. Ivan Gould spoke for the present generation to the "fathers and mothers of Israel," and Hazel Lewis responded in a manner to show that there is life in the older folk yet.

### Section meetings lively

These four were the "dress parade" events, so to speak. But there was also the usual schedule of three-day meetings by seventeen sections, in which a great variety of topics was discussed by a large number of interested persons. The recently completed Study of Christian Education was considered in part by various sections, particularly the section on theology and the one on the home. Fellowship dinners of the Sections were held on Tuesday evening, with outside speakers and sparkling programs.

Festooned around the actual sessions were committee meetings, resolutions committee reports, bulletins and policies approved, merry quips, high and solemn moments of new vision and dedication, differences of opinion, and solemn ships-that-pass-in-the-night confabs by twos and threes in hotel rooms and lobbies, on the state of the world, the prospects of the Brooklyn Dodgers, and the outlook for the Kingdom.

The registered attendance at the meetings of the Sections was 1100. The Council again balanced its budget.

### Council actions

The final sections of the Study of Christian Education were presented to the International Council of Religious Education on Friday evening by Dr. Paul H. Vieth, chairman of the committee of sixty which was appointed for this purpose three years ago. The Report was already available in popular form in a book written by Dr. Vieth entitled "The Church and Christian Education." The Council received the Study and passed it on to Protestant denominations and state councils for use in local churches and in denominational and interdenominational planning. The Report is most comprehensive and significantly comes in the 100th anniversary year of the issuance of Horace Bushnell's epoch-making *Christian Nurture*. It is expected that this Report will strongly affect the future program of Christian education in the United States and Canada.

The progress of weekday church schools was a matter of special interest, since last year, 2,200 communities enrolled more than 2,000,000 boys and girls in weekday programs of religious education. Interest in leadership education was evident: 590 community training schools for church school workers were held and there was a record-breaking attendance at summer training conferences.

It was evident that serious attention would be given by Christian education forces in the near future to providing for the home as much support as they can as means of helping parents in their work of Christian education.

In cooperation with the Federal Council of Churches, it was reported, the International Council is conducting thirteen four-day missions during 1947, in which nationally known religious leaders are helping local churches enlist and train lay workers for educational evangelism.

A comprehensive policy on handling interracial problems at Council meetings was adopted.

Two new member agencies, the Rhode Island Inter-Church Council and the Danish Evangelical Lutheran Church in America, were voted into membership in the Council, and welcomed, through their representatives, with an impressive service.

Mr. Harold Stassen, president of the Quadrennial Convention of the Council, arrived by airplane from New York to attend the annual meeting of the Board of Trustees. Explaining his interruption of a heavy schedule to come to Grand Rapids, he commented, "The work of a national religious organization in promoting the cause of Christianity will provide a better moral foundation and a sound basis for the support of the United Nations by the United States."

### Dr. Ross absent

At innumerable points the annual meetings missed greatly the spirit and presence of Dr. Roy G. Ross, the General Secretary, who was absent on account of illness. Concern for his health was expressed on every hand and messages of prayerful good will were sent him.

It is a tribute to his administrative ability and wise leadership that the complicated and important processes of what some call the "three-ring circus of religious education" went forward so smoothly. The news of his steady recovery was warmly received.


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## Ethel Higby Wins Award

KANSAS CITY, Kans. Mrs. Ethel D. Higby, since 1926 Director of the Kansas City, Kansas Council of Religious Education, was named winner of the Dr. Julius H. Rabin award for 1946. This award, a gold watch, is given annually by the B'nai B'rith Beth Horan lodge to the man or woman of Kansas City who has done the most in promoting interdenominational and intercultural understanding among the various religious and racial groups of the city. Presentation was made during National Brotherhood Week.

Mrs. Higby was selected by the committee for the award "for her sympathetic understanding of the interfaith and interracial problems which are inevitably found in a system of religious education. Her great vision and sensitive soul are two factors which have made the local Council of Religious Education a model for the entire community."

## Raymond Peters Promoted

ELGIN, Ill. Dr. Raymond R. Peters, who has been for several years General Secretary of the Board of Christian Education of the Church of the Brethren, has been elected the General Secretary of the new General Brotherhood Board of that denomination. This is a newly created office in a board merging the activities of seven existing boards of the Church of the Brethren, including the Board of Christian Education.


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# Councils in Action

TACOMA, Wash. In connection with the progressive program conducted in the city of Tacoma by the local Council of Churches, the public relations office, directed by Charley Bryant, has devoted much time in explaining the Council work to the citizens of Tacoma. Nearly a page of the *Tacoma Times* for January 11 was given to pictures showing the contrast between the work done by the Council during the war and the program it is undertaking now.

CHICAGO, Ill. Mr. Roy Smith, former Secretary of the United Ministry to Resettlers of the Church Federation of Chicago, will sail for Japan the early part of April to return to his post on the faculty of Kobe University of Economics, Kobe. Since working with the Federation Mr. Smith has done much to help the Japanese American evacuees adjust themselves in the community life of the city and to mobilize the support of citizens in their behalf. This work is now being carried on under the direction of Mr. Carl Nugent.

PORTLAND, Me. Rev. Clifford H. Osborne of the Pleasant Street Methodist Church of Waterville became the Director of Radio Ministry of the Maine Council of Churches on January first. He succeeds the Rev. G. Ernest Lynch who for four and one-half years has done pioneer work in this field. Mr. Osborne will conduct the "Church School of the Air" and will supervise the presentation of "Book of Books."

SAINT PAUL, Minn. On January 16 the Minnesota Council of Religious Education officially became the Minnesota Council of Churches. The first meeting of the newly named Council was a conference held in Minneapolis for county council presidents. Every part of the state was represented at the conference. It is anticipated that a similar conference will be planned in connection with the annual meeting of the Council each year.

## Radio Passion Play

NEW YORK, N. Y. "The Son of Man," believed to be the first Passion Play ever created for a radio network, has been prepared by Archibald MacLeish and will be given over the Columbia Broadcasting System Easter Sunday, April 6, 1:30-2:30 P.M., EST. The text is taken from the four Gospels and the music from Bach.

## *Eureka!*

The Circulation Manager reports that she has discovered a bundle of the special November 1944 issue on "Building for Christian Education." Any church that is building or planning to build will find much helpful material in this issue. It is crammed full of practical suggestions for making new buildings fit the educational needs of church families. Now available from the Journal offices for 10c a copy.

## *The Kindest Cut of All!*

In regretfully cancelling her subscription one lady sent what in our files is an absolutely unique reason: "Your paper is Fine, but not enough behind the times to be of use here."

## Second National Workshop for D.R.E.s

CHICAGO, Ill. The Second National Workshop for Directors of Christian Education will meet August 15-22, 1947 at Lake Forest College, Lake Forest, Illinois. This is being held at the request of those who attended the first workshop last year. The Rev. Frank Grebe will again be the dean.

MRS. WALTER KIEKER has been added to the Department of Church School Administration of the International Council of Religious Education as a secretary. Her first task will be to handle the correspondence and details of the forthcoming Workshop, and it is expected that she will continue to serve in the Department in rendering service to the directors of religious education throughout the country.

## Mrs. Sanford E. Cobb Resigns

NEW YORK, N. Y. MRS. SANFORD E. COBB resigned on March first as Secretary of Religious and Mission Education of the Board of Education, Reformed Church in America. She did this in order to make possible a Department of Children's Work in the Board, corresponding with the Youth and Adult Departments already organized. She has long believed this to be the best type of organization for her Board. Mrs. Cobb has been very active and faithful in attendance on meetings of the International Council of Religious Education and has worked effectively in numerous relationships, especially the Committee on Religious Education of Children and the Committee on Field Work. It is hoped that she will be able to maintain her relationships in connection with her future work.

## Additional Books Received

*(Continued from page 34)*

C. M. Goethe. Sacramento, The Keystone Press, 1946. 104 p.

WHERE THE NEW WORLD BEGINS. By James Reid. New York, Abingdon-Cokesbury Press, 1947. 218 p. $2.00. This book is made up of 54 devotional articles selected from the *British Weekly*. They deal with the cultivating of the spiritual life and with inner attitudes of mind and spirit.

YOUR COMMUNITY. By Joanna C. Colcord. New York, Russell Sage Foundation, 1947. 263 p. $1.50. This variform book from the Russell Sage Foundation deals with all phases of community life from a broad and scientific point of view, including help, local government, crime, public safety, employment, housing, recreation, education, religion, etc.

*To be reviewed


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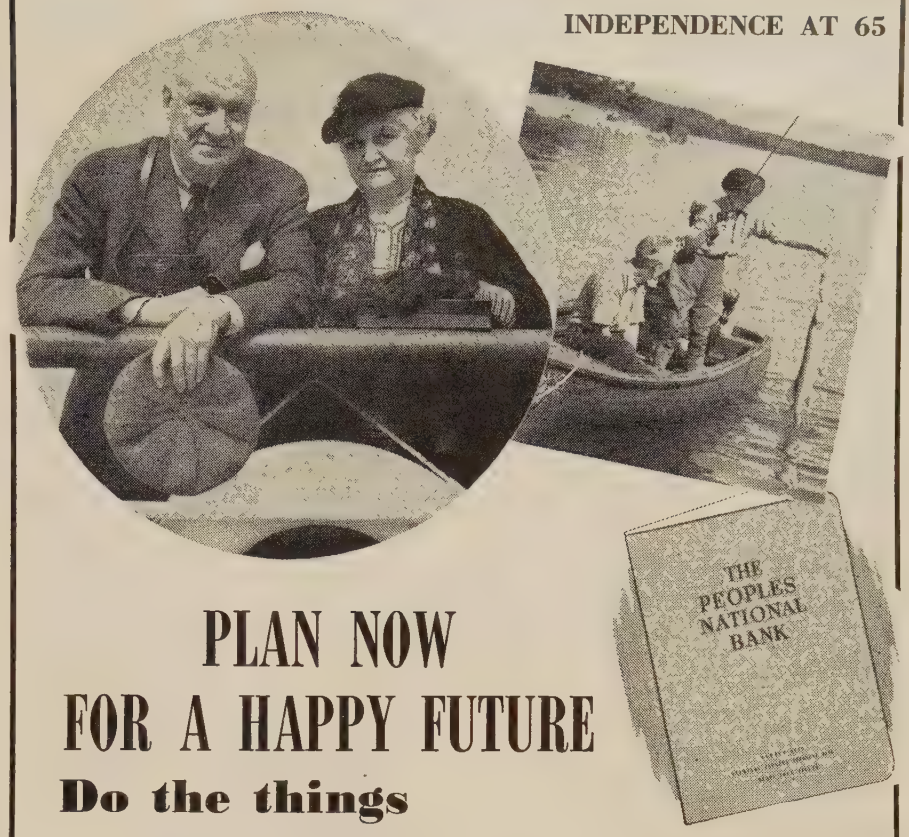


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# Current Feature Films

*Estimates prepared by Independent Filmscores*

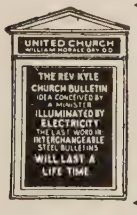
*Film suitable for:*
*M—Mature Audience*
*Y—Young People*
*C—Children*
**—Outstanding for Family*
*†—Outstanding for Adults*

**Dead Reckoning** (Col.) Humphrey Bogart, Morris Carnovsky, Lizbeth Scott. *Melodrama.* Former paratrooper encounters murder, intrigue when he tries to solve disappearance of buddy reluctant to receive publicly a U. S. honor medal. . . . Starts out taut with suspense, but is dissipated into series of confused, unmotivated incidents designed simply *to exploit brutality, glamour* for their own sakes. **M**

**Genius at Work** (RKO) Wally Brown, Alan Carnay. *Farce.* Antics of comic pair as radio comedians trying amateur crime detection. . . . Forced, inept, *mediocre* slapstick.

**Humoresque** (War.) Joan Crawford John Garfield, Oscar Levant. *Drama.* Young violinist's rise from slum background to concert success, his career blighted by romance with older society woman, a neurotic dipsomaniac, who finances him, then, belatedly realizing she can only interfere with his "art," commits suicide. . . . A *depressing* story, expensively and carefully produced, with much good music and very heavy dramatics. **M**

**I'll Be Yours** (Univ.) Wm. Bendix, Tom Drake, Deanna Durbin, Adolphe Menjou. *Comedy* based remotely on Molnar's "The Good Fairy," about a small town girl who sings her way into favor with New York tycoon, gains his support of a poor but honest young lawyer by pretending he is her husband. . . . An incredible yarn, elaborately set, *fairly entertaining* if you leave all logic and realism aside. **M,Y**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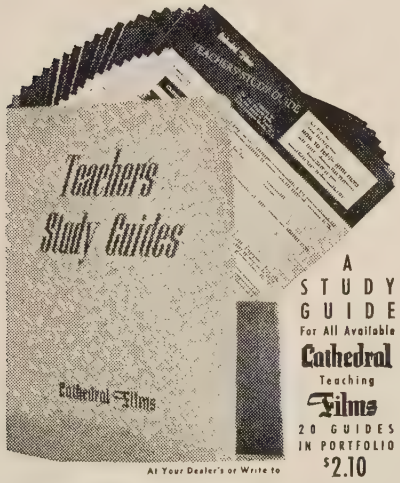



**Johnny O'Clock** (Col.) Lee J. Cobb, Evelyn Keyes, Dick Powell. *Melodrama* set in swank gambling casino, involving gangsters seeking to "muscle in" on each other's rackets, murders, pursuit by hard-boiled detective, deceitful wives, etc. . . . Terse, effective direction and camera work wasted on *most unpleasant* subject matter. **M**

**Love Laughs at Andy Hardy** (MGM) Fay Holden, Bonita Granville, Mickey Rooney, Lewis Stone. *Comedy.* Andy has returned from the wars to take up where he left off—debating his future, experimenting with puppy love affairs, energetically participating in extra-curricular college activities. . . . Light weight, but *warm hearted and refreshing* in comparison with the increasing number of neurotic and hard-boiled film themes one encounters. **M,Y,C**

**San Quentin** (RKO) Barton MacLane, Lawrence Tierney. *Melodrama.* Reformed convict is suspected when "inmates' reform league" he has founded is used by trusted member to mask escape, risks life to bring escapee to bay. . . . *Strident action film,* its rather ordinary cops-and-robber theme given undeserved authenticity by foreword spoken by famous warden. **M**

**Sinbad the Sailor** (RKO) Douglas Fairbanks, Jr., Maureen O'Hara, Walter Slezak, George Tobias. *Melodrama.* An eighth voyage has been dreamed up for the Scheherazade hero—a voyage beset by storm, scheming enemies, sword play and all manner of escapades before the site of Alexander the Great's buried treasure is discovered. . . . Done with all the dash, athletic exploits and disregard for story sense the theme requires, fantastically set and brilliantly technicolored, this is the answer if you want *pure escape,* pictorial splendor and nothing more. **M,Y,C,**

**The Shocking Miss Pilgrim** (Fox) Betty Grable, Dick Haymes. *Comedy.* One of the first female "typewriters" takes a job in Boston, eventually marries her boss. . . . Story line is feeble, dialogue infantile, several situations and characters are introduced and never resolved. A *wonderful chance for comedy was lost* when producers by inserting a few songs made film simply a vehicle for Betty Grable. **M,Y,**

**Songs of Scheherazade** (Univ.) Eve Arden, Yvonne De Carlo, Jean Pierre Aumont, Brian Donlevy, Charles Kullman. *Musical* purporting to present circumstances during call of Russian cadet training ship in 1860's at Moroccoan port, which paved the way for success as composer of Rimsky-Korsakoff. . . . Since it is done in comic-opera style, in technicolor, film may be forgiven its divergences from fact. *Musically delightful.* **M,Y**

**The Taras Family** (Soviet film; English titles) *Drama.* Resistance to Germans by people in occupied Russian town as they carry on sabotage, try to protect Jews from massacre, manage some semblance of continued domestic existence. . . . Despite repetitious harping on Russian patriotism, includes some *good portraits of human nature under torment.* Some of Jewish massacre horror-filled. **M**

**Traffic with the Devil** (Los Angeles Police Department) *Documentary.* Actual shots taken immediately after traffic accidents portray horrors of increasing death and injury toll on the highways. . . . *Harrowing, but very effective.* **M,Y**

**The Trap** (Mono.) Sidney Toler. *Melodrama. Charlie Chan,* famous Chinese detective, is called in to solve murders among members of vaudeville troop on beach vacation. . . . *Mediocre* in all ways.

**Two Smart People** (MGM) Lucille Ball, John Hodiak, Lloyd Nolan. *Drama.* How love, inspired by a Mexican serenade and a session at New Orleans Mardis Gras, persuades two charming crooks to serve terms, with delightful future assured. . . . They pay slightly, so moral code is probably satisfied, but the crowning impression of this static film is that crime and confidence game players are oh so charming. *Destructive ethically.* **M**

**†The Well-digger's Daughter** (French film) Josette Day, Fernandel, Raimu. *Comedy* depicting predicament of peasant who bars eldest of his six motherless daughters from home when she is to bear an illegitimate child, later is led by his love for her and, surprising to him, for her child, to forgiveness. . . . Masterful performances by two of France's greatest character actors (Raimu has since died) make film a *delight.* Local color effectively presented. Situations handled with such sympathy, insight and good taste that they do not offend. **M**

**The Wicked Lady** (British film) Margaret Lockwood, James Mason. *Melodrama* set in 17th century England, about the vicious, voluptuous Lady Skelton who steals her cousin's bridegroom, takes up with a highwayman, murders and deceives all over the place, finally dies alone. . . . A "costume" piece, done with vigor and expense, but *never convincing.* Not up to usual British film standard. **M**

***The Yearling** (MGM) Claude Jarman, Jr., Gregory Peck, Jane Wyman. *Drama* based on Pulitzer prize novel about a boy's wide-eyed wonder at life, his love for a pet faun that circumstances finally force him to part with, his relations with his reticent, sorrow-worn mother and understanding father, the family's struggle to wrest a living from barran farm patch in the Florida wilds. . . . A *sensitive* film, wisely and beautifully done, free from the maudlin elements it might

## For Possible Discussion

The following pictures, from among those reviewed on this page, have possibilities for discussion in young people's groups:

**Humoresque**—as a picture of what happens when a young man with talent and possibilities falls under the influence of those who are using him for their own selfish purposes. What course might the young man have taken to avoid the tragedy? What of the woman's character? Did she *have* to drink?

**Two Smart People**—Although the film seems to think everything is all right now that the pair are to serve a prison term, have they really experienced a change of heart or just a love affair? What kind of picture does the film give of criminals and confidence men? What could the effect of this sort of a film be on weak members of the audience?

**The Yearling**—What of this as a picture of family life? Of understanding between father and son? Of cooperation to make the household go?

so easily have included. Belies the extravagant advertising with which it is being presented. M,Y,C

## Film for Church Use

*Reviewed by William L. Rogers, of the Religious Film Association, in cooperation with a committee of the World's Sunday School Association.*

This film is available through the denominational bookstores, members of the Religious Film Association.

### Jairus' Daughter

28 min., 16mm. Sound. $8.00

A new Cathedral Films production based on the story contained in the eighth chapter of Luke's Gospel. The film pictures the happy family of Jairus, ruler of the synagogue in Capernaum. He and his only daughter, Deborah, aged twelve, are great friends. Every day she and her friend Joanna go with him to the synagogue and then look around the market place before going home. One day by the shore of Galilee the two girls see Jesus and are impressed by his teaching.

Deborah, on the way home, visits her aunt, Lydia, an invalid, and tells her about Jesus and his healing powers. Lydia asks Deborah to help her find Jesus.

The next day, as Deborah goes to tell her father about Jesus, it is revealed that although he himself has considerable admiration for Jesus, he has just received a letter from the priests at Jerusalem commanding him to have Jesus followed in order to provide evidence for their accusation of blasphemy.

Deborah is suddenly stricken with a mysterious ailment that defies the magic and potions of the doctor. Half in a trance she asks her father to help Lydia find Jesus. Inspired, Jairus seeks Jesus to ask him to heal his daughter. As Jesus starts off with Jairus he pauses, saying, "Someone has touched me." It is Lydia. Because of her faith Jesus restores her health. Just then news comes that Deborah is dead. Nevertheless, Jesus goes to her and in spite of the taunts of mourners restores her life.

The film is entirely within the spirit of the Biblical account although it includes a few items not in the scripture. It provides a reverent and inspiring portrayal of Christ. Acting and costuming as well as the sets are extremely well done. Recommended for all ages, it should appeal particularly to children 9 to 12. For use in the church school, young people's meetings and Sunday evening services.

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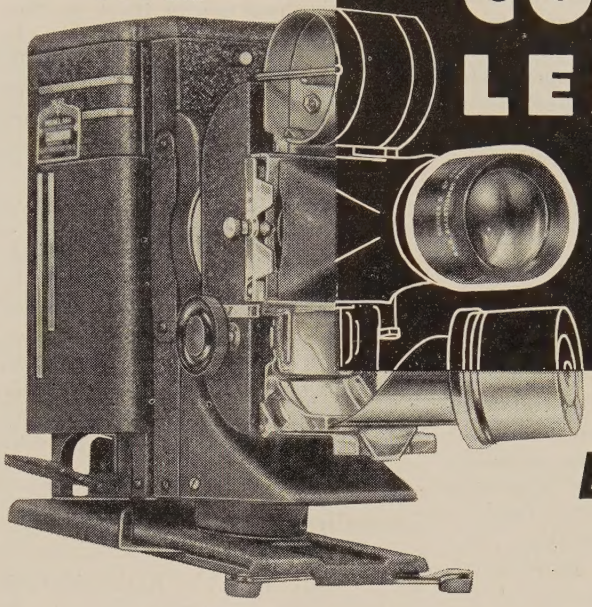

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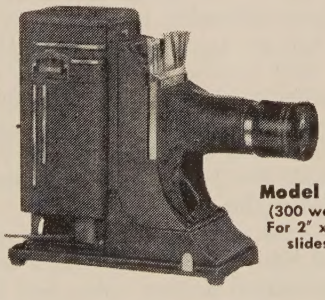

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# Editorials

## Camping Cuts Deep!

I GUESS our new minister hasn't grown up yet; he likes to play with the kids so well." So said a middle-aged man when it became clear that the new preacher was not going to spend *all* his time in ministering to the unchangeable adults. But the young minister went on with his close-up contacts with his young people, including a week of camping on a lake with a dozen boys in their early teens. Later on it turned out that, in a church that in its first thirty-five years had sent one man into the ministry, this camping party provided four such recruits. *Camping cuts as deep as that.*

The late President Eliot of Harvard became famous for his seven-foot shelf of books pronouncement, but a much more profound statement of his, one that comes closer to the true significance of education than reading, because it faces the problem of what to do when folks read only funnies, was this, "The summer camp is the unique contribution of America to education." Dr. Eliot must have known that in the brief time at its disposal, compared with a year at Harvard, *the summer camp does cut deep.*

In the *Saturday Review of Literature* a recent writer tells about taking his six year old son to see Marjorie Kinnan Rawlings' *Yearling* on the screen. The reactions of the small boy are delightfully mingled with the comments of his father on the inevitable transition displayed in the story from irresponsible boyhood, where a pet is the universe, to adult responsibility when the grim need of food for the family must take its place. This transition is one of the most vital things that happens in any life. And camp, especially in the teens, performs this important service. To paraphrase Goldsmith, many a lad comes to camp to fish and remains to help build a better world. This is what campers and their leaders mean when they talk about a youngster getting hold of something to live for, or finding himself. *Camping cuts that deep.*

And the camp experience does this because it is the best educational device known for concentrating repetitive and powerful educational experience into a short period. Some colleges are now waking up to the advantages of studying one course or a group of related courses in one period of, say, six weeks. In religion, the vacation church school comes the nearest to camp to doing this. The old-fashioned revival, with meetings of "rousements" five week nights and two or three on Sunday, also did this. But the camp, by lifting a lad into a brand new environment all geared to a vital educational program, does this as no other agency now known. *And this is why it cuts so deep.*

So, this summer when your son or daughter, your Sunday school boys and girls go away to camp; when someone says, "Can't we start a camp for our own church young people?" when an enthusiast begins on his big dream of a church camp movement five or ten times the size it is now,—remember that the camp drives its message and its motive deep, deep into growing life.

## Sampling the Lay mind

THE CHRISTIAN EDUCATION MOVEMENT at one time was entirely under lay leadership; at another time the professional folk seemed to take the helm. We are now in the period when lay forces are again coming rapidly to the front, working with professional leaders, and the church is getting what it should always have had: a serious and widespread effort to build its program of Christian education on this two-fold foundation. In this plan the lay forces must have an important and a growing place. Let us think of the layman's part in the light of a new publication of the International Council, "A Century Beckons."* This contains 192 new and especially selected statements on the importance of religious education in the post-war world. All are from lay people. The writers were nominated by leaders of the member agencies of the Council, and were chosen by an editorial committee from 445 replies received. We will sample the lay mind by dipping into these replies.

Here is the insight of a woman into the child heart: "Working with a few of the seventeen million untouched by religious training, I am appalled by the barrenness of their outlook but thrilled by their eager search."

This paragraph expresses lay wisdom as to youth: "During World War II millions of dollars and much time were spent to train youth to fight and kill. Isn't it illogical that we should quibble over promoting Christian education, which will train youth to build a world of brotherhood?"

And the adults count strongly in the opinion of a lay president of a district denominational men's organization; to wit: "Postwar America needs desperately: the influence of men living by the principles of Jesus Christ, in which they believe; active and articulate support of Christianity by business, professional and educational leaders; and organized men's groups doing in the name of Christianity the things which lodges and service clubs have attempted."

A state supreme court judge (now a governor) hands down this verdict: "To keep faith with our boys who fought for a better world, we must consecrate our efforts to intensify Christian education. Only through the Christian education of our youth will we be successful in changing our shrine of worship from that of materialism to that of the spirit."

This chemist believes in more than he juggles in his test tube: "The earth cannot be destroyed by atomic energy but civilization can. The remarkable progress being made by science must be balanced by a betterment in human relations based upon Christian education."

A business man who saw deeper than profits said: "The high standards of civilization of North America during the nineteenth and twentieth centuries have rested largely on the work of the Sunday school. To restore and to increase that influence is the greatest test of our Christianity today." And a CIO executive who saw beyond wages wrote: "We have stepped over the threshold to a new age. The church must become the vanguard for a new world by preparing, through its educational program, leadership with vision, with courage, and with stability for politics, management and labor."

The best person to sum it up for all of us is a college dean: "We spend two billion dollars training men to produce two atomic bombs for the purpose of saving the world from Axis aggressors. Can we not afford a tithe of that amount for Christian education for the purpose of teaching men how to live together and preserve civilization?"

The samples are good. The lay people are competent and consecrated. They always have been in Christian history, as Dr. Roy L. Smith shows in his devotional article in this issue. And they have much, so much, of the future in their hands! Indeed, "A Century Beckons."

*See announcement on inside front cover of this issue.

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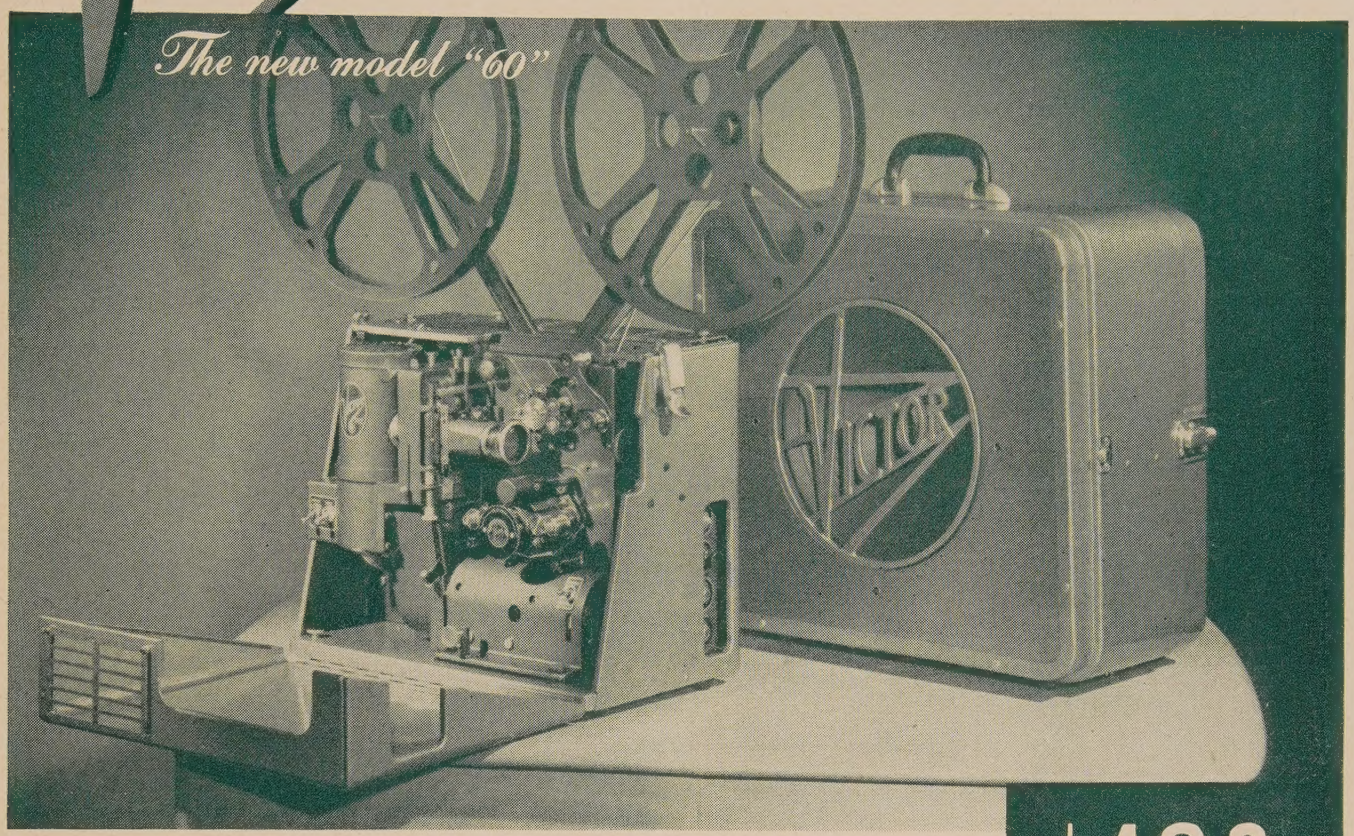


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# A GUIDE FOR BIBLE READERS

***Edited by***

## HARRIS FRANKLIN RALL

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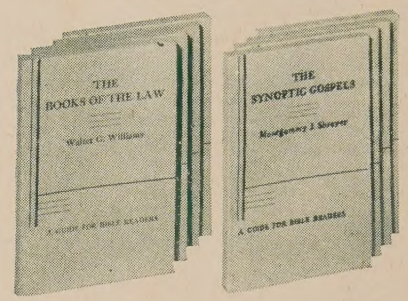


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